The Relief Society Magazine

October 1930

Vol. XVII
No. 10

Autumn Winds Mean Knight Spring Canyon and Royal Coals

Once again the air turns crisp and nights are cooler. Thoughtful people are ordering Knight Spring Canyon and Royal Coals to build those morning and evening fires. Knight Spring Canyon is "Utah's Cleanest, Hardest, Hottest Coal" and is an ideal all-purpose fuel. Royal coal is a free-burning coal which gives intense heat.

Knight Fuel Company and Royal Coal Company

L. E. Adams, General Sales Agt.—General Offices, 818 Newhouse Bldg., Salt Lake City, Utah

Union Pacific Stages

Los Angeles and California Points
11:00 a. m. 11:00 p. m.

Denver—Kansas City—St. Louis—Chicago
3:00 p. m. 12:01 a. m.

Pocatello—Boise—Portland—Spokane
7:00 a. m. 2:00 p. m. 6:30 p. m.

Travel by Bus With Railroad Certainty

INQUIRE FOR OUR SPECIAL RATES TO CONFERENCE VISITORS

UNION BUS STATION

Phone Was. 6231 **144-146 E. Broadway**

OWNER OCCUPIED HOMES

It is the *owner-occupied home* that constantly receives the most painstaking and careful attention.

This class of property is selected as the basis of security for First Mortgage Investments obtainable through our Loan Department.

Ask for our list of First Mortgage Loans to net the Investor 6%.

Ashton-Jenkins Company

32 Main Street — Wasatch 123 — Salt Lake City

Serving Satisfied Mortgage Investors Since 1902

RELIEF SOCIETY SISTERS

Read carefully the advertisements in *your* magazine and see where you can buy your supplies from your friends, for they who advertise in your magazine are your friends; they patronize you, you patronize them.

When Buying Mention Relief Society Magazine

L. D. S. GARMENTS

FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies number..$1.25

No. 2 Old style, ribbed lgt. wgt. cotton, our standard summer wgt. 1.25

No. 3 Ribbed med. wgt. cotton, bleached. Our all season number 1.90

No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number 2.25

No. 5 Part wool, ribbed unbleached. Our best selling wool number 3.00

No. 6 Light weight summer garment. Old style or Ladies' new style ..... .95

No. 7 Light wgt. new or old style, mercerized—silky finish 1.75

No. 8 Light weight Spring and Summer garment. Men only 1.00

No. 9 Light weight silk for ladies only, new style only..... 1.50

No. 10 Medium wgt. silk for men and women, new style only.. 1.95

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager **28 Richards Street**

One-Half Block South of Temple Gates

WEDDING INVITATIONS and ANNOUNCEMENTS

That Are Socially Correct and of the Very Latest Styles

It will be a pleasure to assist you in making a selection of which you will be proud.

The Deseret News Press

29 on Richards Street Salt Lake City, Utah

L. D. S. GARMENTS

Good grade and well made. When ordering, state Size, New or Old Style, and if for man or lady. Postage prepaid. Sample on request.

147	Spring Needle, Flat Weave	$1.10	
32	Combed Cotton, Lt. Wt.	1.50	
208	Lt. Wt. Rib. Double Card Cot.	1.35	
222	Rayon Striped Combed Cot.	1.65	
258	Med. Wt. Rib. Double Card Cot.	1.85	
628	Merc. Lisle Light Wt.	2.00	
908	Unblecahed Cot. Ex. Hvy.	2.75	
508	Ladies' New Style Extra Lt. Wt. Combed Cot.	1.25	
302	Ladies' New Style, Rayon	2.50	
307	Men's New Style, Rayon	2.75	
264	Rayon Silk, Fine Quality	3.00	
748	Unbleached Cot., Hvy. Wt.	2.00	
754	Bleached Cot., Hvy. Wt.	2.25	
1118	Wool and Cotton Mixed	3.50	

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST. SALT LAKE CITY, UTAH

TEMPLE AND BURIAL CLOTHES

COMPLETE SUITS FOR MEN AND WOMEN

Variety of Grades and Prices. Prompt and Careful Attention To Mail—Telephone—Telegraph Orders

Open Daily, 9 a. m.—5 p. m.

GENERAL BOARD RELIEF SOCIETY

Phone Wasatch 3286, 29 Bishop's Building, Salt Lake City, Utah

L. D. S. GARMENTS

Direct From Factory

You are guaranteed unusual wear and satisfaction from Cutler Garments. They are made from the best long wearing, two combed yarns.

No. 68	Old Style new style ¾ or long legs	$ .85	
No. 68	Ribbed lt. cot. knee length	$ .75	
No. 74	Ribbed lt. wt. Cotton	1.10	
No. 84	Rib. Mercerized Lisle	1.95	
No. 76	Ribbed lt. wt. Lisle	1.35	
No. 63	Lt. Med. Unbleached Double Back	1.35	
No. 64	Ribbed Lt. Med. Cot.	1.35	
No. 62	Ribbed Med. Hvy. bleached	1.75	
	Non Run Rayon, Elbow and Knee Length	2.15	
	Long Sleeves and Legs, or old style	2.85	
No. 61	Ribbed Med. Hvy. Unbleached Double Back	1.75	
No. 56	Ribbed Hvy. Cotton bleached	2.15	
No. 55	Ribbed Hvy. Cot., Unbleached Double Back	2.15	
No. 27	Ribbed Med. Wt. 50% Wool	3.35	
No. 39	Ribbed Hvy. Wt. 50% Wool	3.85	
No. 32	Silk and Wool	4.50	
	WHITE TEMPLE PANTS		
	8 oz. Heavy Duck	1.95	

SPECIAL MISSIONARY DISCOUNTS

In ordering garments please state if for men or women and if old or new styles are wanted.

Also give bust, height and weight.

Sizes above 48—20% extra. Marking 15c. Postage Prepaid.

Special—When you order three pair of garments at one time we allow you a 15% discount on third pair **only.**

Cutler's

Long Wearing CLOTHES

36 SOUTH MAIN ST.

GARMENTS UNDERWEAR

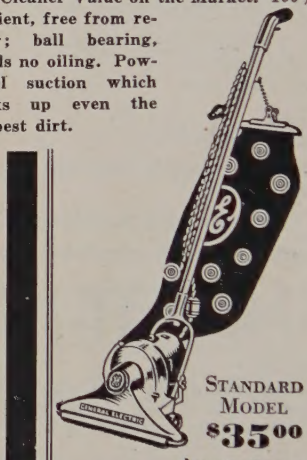
Ask for one of our folders describing the different services we offer.

Troy
LAUNDRY

Hyland 190 *Distinctive Work* Office 319 S. Main St.

Dollar for Dollar,

the G. E. Cleaner is the most outstanding Cleaner Value on the Market. 100% efficient, free from repair; ball bearing, needs no oiling. Powerful suction which picks up even the deepest dirt.



STANDARD MODEL
$35.00
less attachments

SOLD BY
Modern Electric Co.
128 So. State Wasatch 2307
Our Guarantee back of every Appliance we sell

Temple and Burial Clothes

COMPLETE SUITS FOR MEN AND WOMEN

Variety of Grades and Prices

Prompt and Careful Attention To Mail—Telephone—Telegraph Orders.

Open Daily, 9 a. m.—5 p. m.

General Board Relief Society
Phone Wasatch 3286
29 Bishops' Building,
Salt Lake City, Utah

Was. 3723 42 West 2nd South

J. P. Ridges Engraving Co.

Cuts

FINE HALFTONE ZINC ETCHING

The Relief Society Magazine

CONTENTS

Autumn—J T. Harwood.....Frontispiece
Autumn (Poem).....Kate Thomas 521
Autumn (Poem).....Josephine Spencer 522
Joseph Smith—Genius or Prophet.....
.....James L. Barker 523
Amber .....Ruth Moench Bell 528
The Dawn of Hope for the Saint and Sinner in the Life to Come....J. H. Paul 534
The "Dry" Side of "Wet" Canada.....
.....Frank Steele 539
The Relief Society Magazine's New Editor 541
Mary Connelly Kimball....Ruth May Fox 543
Role of Emotions on Digestion and Health
.....Anna Page 546
Uncle Jay Helps in Understanding.....
.....Joseph Jenkins 550
Notes from the Field..... 557
Editorial—Conservatism of Leadership.... 562
To Our Relief Society Members..... 563
To Our Class Leaders..... 564
Ever Learning 564
Mortal Faith (Poem).....Zentha Garf 564
Guide Lessons for December..... 565
Lone Rock (Poem)..Claire Stewart Boyer 576

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Room 20 Bishop's Bldg. Salt Lake City, Utah
$1.00 a Year—Single Copy, 10c

Foreign, $1.25 a Year—15c Single Copy

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Phone Wasatch 3123

VOL. XVII OCTOBER, 1930 NO. 10

AUTUMN —*By J. T. Harwood.*

Is she not lovely in her evening gown?

THE
Relief Society Magazine

VOL. XVII OCTOBER, 1930 No. 10

Autumn

By Kate Thomas

Is she not lovely in her evening gown
With shoulders bare and graceful, supple limbs
Draped in a splash of color? When unconcerned,
Of her, in some green, sheltered nook
We dally with fair Summer's fleeting smile,
She steals upon us suddenly, startling us
With her unexpected nearness and her beauty.
Then we are young again, our minds grow green
With sympathy, yellow with thought, and red
With happiness. So for an hour we glow
With all of autumn's colors and increase;
And wear our new-found riches with a fling.
Hugging the warmth that lingers ere the snow.

O Autumn with the shadows in your eyes,
O Autumn with dead roses in your hair,
You put a brave front on the dying world,
But, ah, your handclasp tells tales of despair!

Autumn

By the Late Josephine Spencer

Gone are the forms that the Seasons fashioned
Of rare spun garments and rainbow dyes,
Delicate blossoms, and blooms impassioned
With Springtime's breath and Summer's sighs.

Fled is their radiant life—and drifting
In purple films of the Autumn's veil,
The restless souls of the flowers are lifting
The aching sounds of ceaseless wails.

O, passionate blooms of the Summer's wearing!
O, pale, sweet blossoms of tender Spring!
What are the sorrows your souls are bearing
In the dim, fair realm of their vanishing?

We know they are filled with some tearful longing,
For sighs are sounding on every hand
In mournful surges of color, thronging
The shores of the Autumn's shining land.

For the dawn is a pensive thought—and a dreaming
Of purple eves in the afternoon;
And the sunset's glow is a red flood streaming
To quench the light of a white-faced moon.

And that wistful breeze on the far off mountain,
And the throbbing on the hillside near,
And the leaves that are drying their life's fresh fountains
With flame of their red and ash of their sere,

Are sad with the pain of the sweet soul's filling
The Autumn world with their whispered woe;
And their minor chords of color are thrilling
In touch of a spell which their spirits know.

But in that sleep which their souls are nearing,
When the snow-tomb creaks on its icy hinge,
They will drift to a land beyond our hearing,
And take from the landscape its mournful tinge.

PROVO PUBLIC LIBRARY

Joseph Smith—Genius or Prophet

By James L. Barker

JOSEPH SMITH organized a church. If the church organization has little or no merit, he was perhaps a pretender. If it has great merit, he may have been a genius. If the strength of the organization is unprecedented and humanly inexplicable, it is plausible to assume that he was a prophet and received the plan from heaven.

Church plans are either the invention of the founder and successive officers of the church, the product of scholarship, or a divine revelation. The original plan of the Christian Church was revealed, and must have been very wonderful. Certainly a plan originating with Jesus would be better than any formulated by man.

A church may be strong in two ways: it may be strong institutionally, tending to perpetuate itself indefinitely, and that without much regard to its suitability for the realization of desired ends; it may be a highly efficient machine for the attainment of the purposes or aims that called it into existence.

The Catholics claim to have preserved and developed the original (revealed) plan of the Savior; the reformers tried to restore it (by scholarship); Joseph Smith said he received it by revelation.

If the organization given by Joseph Smith, as I shall try to point out, explains and, in a sense, reconciles the conflicting theories of church government of Catholics, Lutherans, Calvinists, etc., harmonizes known historical facts, and possesses unexampled strength in the attainment of the ends of the Primitive Church, we may reasonably conclude that Joseph Smith's claim to revelation is true, because, as we shall see, it is highly improbable or impossible that he should have been able to invent so perfect a plan, and perhaps all will agree that it could not have been the product of his scholarship. "He (Joseph Smith) talked as from a strong mind utterly unenlightened by the teachings of history."[1]

What are the principal theories of church government and their chief merits and defects?

A. J. Maclean (Protestant) in the Encyclopedia of Religion and Ethics speaks of two ministries in the Primitive Church: an itinerant or traveling ministry: apostles and prophets, and evangelists or pastors —terms apparently given to traveling missionaries; and a local ministry: bishops, presbyters (elders) and deacons.

Speaking of the commission or authority of the Apostles, ("Apostle" means "one commissioned,") Maclean says: "The point in dispute is whether they received their commission from our Lord direct, distinct from the Church, i. e., whether they derived their authority direct

---

[1]Figures of the Past, Boston, 1883, Josiah Quincy, p. 377.

from Him immediately or from the people to whom they were to minister." Among others, Catholics adopt the first view; and Lutherans, the second.

In regard to the authority of the priesthood and the offices in it, I quote Funk (Catholic) and Mourret (Catholic) concerning the positions taken by the Catholic Church:

"At the beginning, the direction of the Church was naturally left in the hands of the Apostles * * * all of the earlier heralds of the Gospel were also known as 'Evangelists.' From the earliest times we also find mention of bishops, presbyters, and deacons. The latter offices were destined to remain, whereas the former either disappeared with the end of the Apostolic Age (such being the case with the Evangelists) or, like those of the 'prophets' and 'doctors' were merged in the permanent offices of bishop and presbyter." * * *

"The Diaconate, or third class of clerics, * * * ."[2]

"Other orders of clerics were introduced after the time of the Apostles." * * * [3]

"The organization of the hierarchy according to the Didache or Doctrine of the Twelve Apostles, 70-100 A. D. presents an intermediate stage between that shown us in the Acts of the Apostles and that revealed to us by the apostolic Fathers. Apostles, prophets, doctors, episcopoi-presbuteroi bishops-elders and deacons; such are the ministers who appear to us intrusted with distinct functions."

" * * * As founders of the Church, subject to Jesus Christ and the Holy Spirit, they (the Apostles) are vested with special prerogatives, of which the principal ones are doctrinal infallibility, universal jurisdiction and the possibility of receiving a divine revelation for the direction of the universal Church. * * *

[2]A manual of Church History by Dr. F. X. Funk, Professor of Theology of the University of Tubingen, authorized translation from the 5th German Edition by Luigi Cappadelta, Kegan Paul, Trench Trubner & Co., Bradway House, Carter Lane, E. C., London.

[3]B. Herder, 17 South Broadway, St. Loius, Missouri. Vol. 1. 52-55.

Their powers are limited by no territorial boundaries. * * * These extraordinary privileges will disappear with the person of the twelve apostles. No one can any longer invoke them except the Roman Pontiff, and the era of public revelation will be closed with the death of the last one among them. As to the teaching and disciplinary authority that they exercise as pastors, it will last until the end of the world and will be transmitted by means of perpetual succession."[4]

Thus, according to the Catholic theory of Government, the office of the itinerant ministry—Apostles and prophets, and evangelists disappear, and their functions are entrusted in part to the local ministry—to the bishops. Concerning the function of the chief of the Apostles, Peter, Funk says:

Christ "also founded one only Church and by constituting St. Peter chief of the Apostles He made him to be the outward and visible center of His Church. Nor can it be argued that this disposition was only for the time of the Apostles, for it was equally necessary in later times hence, Peter's prerogatives and duties must perforce have been transmitted to his successors."

"And so indeed we find the Bishop of Rome standing at the head of the whole Church." * * *

* * * "Another writer, Cyprain, calls this Church the *ecclesia principalis, unde unitas sacerdotalis orta est* (the principal church, where sacerdotal unity has had its orgin,) and even more clearly than Irenaeus, ascribes her chief rank to her having been established by St. Peter." * * *

The importance of the primacy of the Church of Rome "consisted in maintaining intact the oneness of the Church; so long as this was not threatened by any departure from the true faith or from correct dis-

[4]Histoire Geneale de l'Eglise par Fernand Mourret, professeur d'histoire aus seminaire de Saint-Sulpice, Les Origines Chretiennes, Nouvelle edition revue et corrigee Librairie Bloud et Gay Paris. pp. 86-92.

cipline, or by any other danger, the other Churches were free to act independently."[5]

In the Catholic Church then, there remains of the primitive organization, bishops, priests and deacons. Of these, the bishop of Rome, the pope,[6] is supreme over the whole Church by reason of the "Church of Rome having been established by St. Peter."[7]

John Calvin did not agree with the Catholics that the bishop is the highest officer in the Church, one bishop, the bishop of Rome, being the chief of all Christianity, but he came to the conclusion that the *presbyter* (the elder) was the equal of the bishop. He was led to this conclusion by such historical considerations as are contained in the following quotations:

"We do not translate these Greek terms episcopoi-presbuteroi—bishops-elders, because *episcopus*[8] overseer is not necessarily the person we call a bishop and the *presbuteros* can be a bishop. We have seen above that all the *presbuteroi* elders took part in the Council of Jerusalem, and the Acts of the Apostles, in relating the farewell of Saint Paul to the pastors of the Church at Ephesus, calls them now *presbutori* elders and then again *episcopoi* bishops, Acts 17-28."

"The name *Elder* is of Jewish origin. It was the custom among the Jews to entrust the direction of each synagogue to a council of Elders."

"The Apostles used this institution as a model in organizing their first communities. St. Paul recommends to Timothy the remembrance of the gift he had received by the laying on of hands of the Elders, and St. Peter admonished the Elders to feed the flock that is entrusted to them. This word (Elder) was not long in assuming a definite meaning. When, after the death of the Twelve, each particular Church was placed under the direction of a single head; when the institution of the Elder's council had disappeared, and the word *bishop* had taken its present meaning, the name Elder presbyter no longer designated any thing more than a simple priest * * *."

* * * the authority of the bishop emerges with more relief. Soon the bishop will have absorbed in his pastoral function all of the functions of the apostle, of the prophet and of the doctor."[9]

The article 'Ministry' in the 14th edition of the Encyclopedia Britannica says: "We find St. Paul appointing in the churches which he founded officers named 'bishops' or 'elders,' titles which are synonomous." Calvin and Knox considered the titles synonomous. They did not believe in a church of bishops, priests and deacons, but in a church of priests and deacons only, because, as they said, a priest (elder) could baptize, administer the sacrament and preside over a Church. When Knox organized the Church in Scotland he called it the Presbyterian Church or the "Elders" Church.

Luther accepted neither the Calvinistic view of the equality of the elder nor the Catholic theory of the supremacy of the bishop in the constitution of the Church. In speaking of the laity, did not I Peter 2:9 say: "But ye are a chosen generation, a *royal priesthood,* etc.," and did not the Apostle John in Revelations 1:6 say: "And hath made us

[5]Funk, A Manual of Church History, pp. 59-61.

[6] * * * "in early times the title of Pope was borne by all bishops." Funk, Manual p. 61.

[7]Funk, Manual p. 61.

[8]"The word *episcopos* bishop was borrowed from the administrative institutions of the Greeks, who designated thus a civil officer intrusted with a task of surveillance or inspection." Mourret, Les Origenes Chretiennes, p. 90.

[9]Histoire Generale de l'Eglise par Fernand Mourret, professeur d'histoire au seminaire de Saint-Sulpice, Les Origines Chretiennes, Neuvelle edition revue et corrigee, Librairie Bloud et Gay, Paris. pp. 86-92.

kings and *priests* unto God and his Father," and "at the end of the century Irenaeus[10] said that 'all the righteous possess the sacerdotal rank' and that 'all the disciples of the Lord are Levites and priests'."[11]

It was easy for Luther to conclude that all Christians possessed the priesthood from birth as a gift of God: "All Christians are truly of priestly rank (geistlichen Standes), and there is among them no difference other than that of office, as Paul says I Cor. 12, we are all one body, yet each member has its work, in order that it may serve the others. * * * Since then we are all priests, no one should put himself forward, and assume without our consent and choice, to do that which we all have equal authority to do."[12]

In the Primitive Church it is possible that no one wrote a treatise on the officers of the Church; incidental mention of this or that officer is found in the New Testament and other early Christian writings, but the exact constitution of the primitive ministry is not known. Bishops, presbuteroi (elders), and deacons formed the local ministry, but just what were their functions? How did a bishop differ from an elder (priest)? etc.

That the Catholic is sincere in his acceptance of the constitution of the Church with bishops, priests and deacons; that Calvin, trying to arrive at a knowledge of the constitution of the Church, was sincere in his belief that the elder was in no way inferior to the bishop; that Luther sincerely believed all Christians to be priests, no one perhaps has any serious reason to doubt.

WHAT light is thrown on these theories of Church government by the organization given by Joseph Smith? The new organization is helpful in understanding the historical origin of the systems existing in 1830 when Joseph Smith began the work of organizing the Church; and statements insufficiently understood concerning early officers in the Church cease to be puzzling.

As in the Primitive Church, there is today an itinerant and a traveling ministry in the Church. As the Apostles directed both ministries in Apostolic times,[13] the First Presidency and the Twelve are at the head of both ministries now. Facilities for travel and communication were not generally good in the Apostolic Age, and probably the Stake organization with its presidency and Twelve High Councillors was not known then.

If someone today, not a member of our Church, should visit a meeting in London or any other branch in the missionary field, when Elder Widtsoe, or another member of the

[10]Ireanaeus, bishop of Lyons, was martyred in 200 A. D.

[11]A. J. Maclean in Encyclopedia of Religion and Ethics, Laity.

[12]Luther, An den christlichen Adel deutscher Nation und von des christlichen Standes Besserung (1520)

[13]The Apostles "are vested with special prerogatives, of which the principal ones are doctrinal infallibility, universal jurisdiction and the possibility of receiving a divine revelation for the direction of the universal church * * *. Their powers are limited by no territorial boundaries." Mourret, Les Origines Chretiennes, p. 92.

"As long as the Twelve Apostles lived, they were the chiefs of the *presbuteroi* elders in the Churches founded by them, and soon after the period of which the Didache speaks, the council of the *presbuteroi-episcopoi* elders-bishops having disappeared nearly everywhere leaving its place to a single *episcopos* bishop it is this name which naturally prevailed as the designation of the head of a particular church." Mourret, Les Origenes Chretiennes, p. 89.

Twelve, was present, he would say: "An Apostle is in authority here." So while in Rome or Antioch, Peter[14] undoubtedly directed the Church there, just as, in as far as means of communication would permit, he directed the affairs of the Church everywhere.

When persecution had removed the Twelve—and their extermination was comparatively an easy matter as they were not numerous like elders and bishops, and were more prominent—the bishop (or elder) had no superior in the direction of the Church, and the (Catholic, Greek, Church of England) assumption that the bishops are the successors of the Apostles perhaps is easy to make.

Eventually, the claims of superiority on the part of different bishops gave rise to the Roman Catholic and the Greek Churches, and the view that no bishop possessed primacy over the others found expression in the Church of England.

If someone should visit a branch of the Church presided over by an elder, he would say: "An elder administers the branch, baptizing, blessing the sacrament, and doing everything that a bishop can do: elder and bishop are perhaps two names for the same office, in any case, a bishop is in no way superior to an elder." In the light of the New Testament writings, etc., Calvin (and others since his time) have come to this conclusion.

If now, in one of the organized wards of the Church, the visitor should be present during a standing roll call of the priesthood, he would perhaps say with Luther: "Everybody in the Church has the priesthood," though he might not overlook ordination, like Luther, and say they were born with it; as a matter of fact, all the worthy are ordained today to some office in the priesthood.

We have already seen according to Mourret,[15] that "the presbuteros (elder) can be a bishop" and, according to the article 'Ministry' quoted from the Encyclopedia Britannica," 'bishops' or 'elders' (are) titles which are synonomous."

Today, as I have just said an elder exercises, in branches of the Church, all the functions of the bishop. It is very likely that small branches of the Primitive Church were presided over by an elder and larger branches by a bishop, one being regarded as more or less temporary and the other as permanent.

However, today in a ward where there is a bishop, an elder, though he has the requisite priesthood, can not exercise it and baptize, etc., except as directed by the bishop. Mourret, speaking of the Church towards the end of the first century says:

"Many signs would seem to indicate, without one being able to be very affirmative on the point, that the Elders had, towards the period of which the *Didache* speaks, power of the same order as the bishop, for example, an Elder could ordain priests, without, however,

---

[14]"Did Peter reside at that time (at the time of the conflict between Peter and Paul) at Antioch? Tradition gives him the titles of bishop of this city * * *. In reality the Apostles were the bishops of all the Churches they had founded; their authority over these churches may be called an *episcopacy*, but we must not consider this *episcopacy* organized like that of their successors, in the sense which we attach to this word; but when Peter, the supreme head of the apostolic college and of the entire Church arrived in this 'metropolis of the Orient,' it acclaimed him as a Pastor." Foot-note, Les Origenes Chretiennes, p. 79.

[15]Mourret, Les Origines Chretiennes, Foot-note, p. 86.

possessing the bishop's administrative powers."[16]

A. J. Maclean[17] says that "Perhaps *presbyter* expressed the rank and *bishop* the function," and "we must remark that by *presiding presbyters,* he must, being himself a bishop in the later sense of the word, mean *bishops.*" Today, properly directed, an elder may preside, be a *presiding elder* and exercise all the functions of a bishop, or without being a *presiding elder,* he may, if so directed, baptize, administer to the sacrament, etc.

In Acts 20:17, 20:28, the same individuals are called "elders" and overseers (bishops). This also seems to be true of Titus 1:5, 6, 7. In I Peter 5:1, Peter calls himself an elder, and in II John 1 and III John 1, John calls himself likewise an elder. Today it is understood that, in becoming a bishop or one of the twelve, an elder does not cease to be an elder. A bishop working in the missionary field is usually called an elder, and apostles are usually called elders and refer to themselves as elders.

This exact correspondence between the organization given by Joseph Smith and the organization of the Primitive Church can hardly be due to chance, and it would be due to chance if the organization were his invention. If the correspondence is due to scholarship, it is astounding. Luther was educated for the law and the ministry, was instructor in philosophy and doctor of theology, enjoyed access to books, leisure, and a fairly long life. Calvin was trained for the Church, studied Latin, logic, philosophy, law, wrote the *Institutes of the Christian Religion,* and enjoyed time for tranquil study. Joseph Smith, a frontier farmer's boy, was without access to many books or learning, lived a life of turmoil, and died a martyr at 38. Calvin and Luther failed to restore the primitive organization. Joseph Smith restored it. By Scholarship? No. By revelation.

[16]Les Origines Chretiennes, p. 86.

[17]Article 'Ministry' in the Encyclopedia of Religion and Ethics.

(*To be continued*)

Amber

By Ruth Moench Bell

TWICE in my life I've wanted to take John Brookbank by the ear and march him home till he got sense enough to behave himself. Once was on account of a cat. The other was—but what is the use? I didn't accomplish a thing either time.

You've heard of Barbara Leslie? But of course you have. Every one has her phonograph records and tries the perfume named after her. And everyone that hasn't heard her sing, yearns for the opportunity. And every one who has heard her yearns to hear her forever. Her picture is as familiar as George Washington's or Abraham Lincoln's.

When she sang in Cresson, her home town, after all the world had heard her, Cresson suddenly became a great metropolis. People came from towns four times as large. And even the windows and outer steps of our Opera House were jammed with the eager crowd.

And applause! Every one was s

proud because the real prima donna was our Barbara. After we'd encored her till our hands tingled, I remembered her sister Lydia. Where was she! How proud she must be! Lydia had married humbly and remained in Cresson and was the happy mother of two lovely children.

I turned my eyes for a minute from the youthful looking singer to search for her sister. When I found her I certainly felt a shock. There was scarce two years between them and Lydia might have been her mother.

Some women bloom after marriage and others fade. And then I suppose singing is easier than housework and the care of two little ones, especially when one's husband has only a small salary and so can not afford much help. Then too, I am told, Barbara knows how to make up skillfully for the stage. Not that Lydia is not beautiful! She has the most lovely mother face one ever saw. But the contrast between the two was certainly sharp. I couldn't help a sigh escaping, because I love Lydia.

THEN my eyes roving back to Barbara, caught sight of John Brookbank. And of all the effrontery! There he sat with his arms folded across his chest, as proud as if he owned Barbara. His heart and soul were in his eyes and in them lay that unmistakable expression of the supreme devotion of a deathless love.

I wanted to box his ears and bring him back to earth. I wanted to march him home till he learned a little sense. I didn't hear the music after that. What was that absurd story I recalled of Barbara and John being childhood sweethearts? Isn't it just like a man to expect a claim like that to hold good in spite of the changes of time and fate?

If any other man than John had gazed at Barbara like that I wouldn't have cared. No doubt, thousands of them did whenever she sang. It does a man good to look up and adore.

But John Brookbank! The sort of man who loves once and once only, completely and absorbingly.

And how happy he might have made some dear little girl whose greatest joy would have been to cook and mend and save and economize and make the home beautiful for John. And how John would have appreciated it all! And now to go and spoil his life falling in love with an unattainable star. And lucky for John that she was unattainable. Why, John couldn't pay for any of the petty extravagances into which she had fallen.

John came to see me the next day. I knew he would. And the ridiculous boy was all enthusiasm about her as though he had already wooed and won her and the disparity of her tastes and his income were a mere trifle instead of a tragic reality.

"Isn't she wonderful, Auntie," he breathed.

I was vexed enough to shake him. John is the kind of man every woman yearns to mother. You want to take his beautiful, boyish head in your arms and shield him from all that is not ideal. But today I felt different about him. To go and blunder like that when he was entitled to the best in the world.

"As soon as a woman wins the heights," I snapped, "some man stands ready to bag her and set her in a cottage to cook for him."

"But the peace and comfort of it, Auntie!" he replied. "Besides I didn't wait till she had won the heights! We were boy and girl sweethearts."

"And now you are dreaming of the peace and comfort of a quiet fireside while she is dreaming of more clamoring multitudes and maids to dress her hair, diamonds and limousines. It would take a millionaire to supply all her expensive tastes. And I know of at least two who are moving heaven and earth to get her. They won't want to drag her down from the heights to cook for them. And they can supply her jewels and gowns, mansions and maids and money."

"And divorce and misery," John added.

"Not necessarily," I retorted.

LATER in the day, Barbara dropped in just as she used to.

"Your singing was grand, Barbara," I cried.

"There were two who did not care for it," she chided. "Two who sat like Hindu idols and neither came up to say a word after."

I knew she meant John and me. So much has happened since, that I don't know just what I replied. But I tried to show her in a round about way that she must not think of John. I wanted to show her that John deserved something better than years of misery toiling for a woman who couldn't share his toil and shouldn't. I am afraid I must have blundered, for she did not come back for some time. Though she decided unexpectedly to spend her summer in Cresson.

Then Cresson became the center of many activities, mostly connected with Barbara. I must confess, it was the most interesting and exciting summer Cresson ever spent. First, her manager arrived after many telegrams. A most stormy scene ensued. He threatened to cancel her contract if she remained in that little obscure town. He declared she was sure to lose prestige. How was he to keep her in the public eye if she led the humdrum existence of such an ordinary town even for one summer.

"You might feature me in the simple life," Barbara laughed gaily. Already she was the most care-free rested Barbara you ever saw.

"I might do that," he fumed. "Got any pictures?"

"Loads of them," Barbara smiled. "Lydia, where are those films you had developed?"

It seems, Lydia had been having a perfectly gorgeous time taking pictures with Barbara's camera. She had snapped Barbara and the children in every conceivable pose.

"Give them to me," he cried. And without waiting for explanations of the pictures, off he tramped to the station. And Barbara and Lydia enjoyed one good laugh wondering what possible use he could make of those films.

They had just one more laugh coming when a prominent magazine came out with pictures of Barbara Leslie leading the simple life, in the home of her childhood. Lydia *did* inherit the old Leslie home so that much was true. But Barbara was the guest and not the hostess of her small niece and nephew. Then appeared pictures of Barbara and Max Jr. tramping in the woods, the woods being nothing but the old apple orchard. Barbara studying the vocal chambers of her small niece, was really Barbara taking a look at the child's throat before prescribing a swab or gargle for her sore throat. Barbara on horse back was a handsome picture. Barbara was magnificently tall and straight wearing a costume she had used in some opera. "Barbara romping on the spacious lawns of her estate with her niece and nephew," was good but Barbara insisted that the "spacious lawns' were about the size of a good, generous table cloth.

Inadvertently, I imagine, the name of the town slipped into the article and soon the town was deluged with wires and letters. Sara Duntly, the operator, insisted that they had to employ a messenger and keep him on the road between the telegraph office and Barbara's home with messages and answers.

AFTER innumerable rebuffs, Sara Duntly kept the town posted, of course, the multiest-millionaire of all her admirers, in a wonderful car, chaperoned by his chauffeur and shadowed, I might almost have said over-shadowed by his valet, arrived.

He happened in on Barbara, charmingly attired for dusting Lydia's parlors and she was actually dusting them, not playing at dusting them. Lydia declared that his scorn was terrible, that Barbara should so demean herself, doing tasks meant for servants. But when he found his scorn was getting him no where his pleas were most pathetic. After several days, during which time he put up with what he chose to call our 'execrable hotel,' he sped through the village a much chastened man.

On the whole I was rather glad Barbara did refuse this man. His scorn might not have been so amusing to Barbara after she had married him and it might have broken out on many occasions. There was one good feature about his coming. It should have shown John Brookbank the absurdity of his aspiring to claim Barbara.

WE all felt rather sorrier for the second man of wealth who came very simply and was deeply moved at the sight which first greeted his eyes, Barbara wheeling Lydia's new baby on the side walk before their home. There had been just such a picture among Lydia's films but the manager had scorned to use it for the magazine. Fashionable ladies, I am told, even when leading the simple life do not wheel their own baby carriages. That joy is reserved for the maid.

I think Barbara looked more kindly on this suitor. At least I thought so till she burst in on me one day, soon after he left, and laid a familiar baby dress on my lap.

"What is this, Auntie," she breathed.

"Your baby dress," I replied.

"Oh, no," she cried, "there must be some mistake. I found it among mama's things. But mama was rich and these——"

"Are rich in the work of her own hands," I added.

A low sob came to her lips. There is something infinitely appealing in the work of hands that have loved you and are still.

"It is beautiful," she cried, "and mama's fingers made it so. But the cloth—what does it mean?"

"It means that a woman loved a man, an erring man, weak and wayward. It means that she left wealth and luxury to toil by his side. For her parents cast her off and she had nothing when she went to him—nothing but her beautiful faith that her love for him would give him strength and courage to endure."

"Pine resin that endures becomes amber," Barbara breathed tearfully.

"Pine resin that endures——" I repeated, for the phrase seemed so peculiarly an interpretation of Shirley's life and Walt's.

"It is an old Chinese legend," Barbara explained. "Pine resin that endures becomes amber."

"Amber! That was your mother's soul, Barbara. As clear and true and rare and beautiful as amber. And your father's too. He

also endured and his trial was perhaps as hard as hers."

"Tell me about it, Auntie. Grandmother never did," she begged.

"Out to a lonely cabin on an unploughed tract of land, they went that Walt might be far from his enemy when the craving grew too great for him. And when the wonderful mystery of creation was to be hers, she who had never fastened her dress or brushed her hair or worn any but the finest of fabrics fashioned by the most skillful fingers, wrote to her girlhood friends —"send me your flour sacks, if you can spare them," she said.

"We could not understand what she meant to do with them but we sent her plenty. And while Walt toiled in the field, she washed and bleached and cut and stitched by hand and embroidered the dainty dresses that were to clothe the little form for which she yearned. And she never knew that there had traveled back from town with them on one of their trips that which would have wrecked her happiness.

"Walt had buried it in the field meaning to have just a little when the craving was more than he could stand. One day he came in guilty and miserable for a cup. Your mother sat by the table cutting out a little garment. Over the back of a chair a finished one hung. And in a heap were the tell-tale sacks waiting to be cut and sewed.

"Both were uncomfortable. Shirley's confusion and her attempt to conceal her sewing roused Walt's suspicion. He lifted the little garment. He looked at the uncut sacks. Outside in the field lay a keg the price of which would have meant better clothes for his baby. And suddenly your mother's tender, uncomplaining devotion, her blind, faith in him and the peril into which he had nearly plunged her, swept over him. He realized that she meant to conceal them from him to save him the pain of hurt pride.

"He didn't get the cup but he did catch up the ax on his way out and smash the keg into bits. And that night the little girl wife slept as she had slept before, unconscious of the final victory that her love had won.

"Your father told me it all as he sat on the floor by her dresser with the heap of baby clothes beside him and you, a little new-born infant in his arms. Both of you were crying pitifully. While in the next room lay the little mother and beside her the first baby, who slept on, unconscious of the tragedy in her little life."

"Lydia," she sobbed. "She was only two years old."

"Yes," I answered.

"But grandfather and grandmother reared us and were always good to us. They must have forgiven her."

"They did. In the presence of that quiet, gentle form, forgiveness was so easy. No one could have looked at Walt, broken and bowed and only half himself—without her and withheld their sympathy. Women have done big things in the world, things that could be applauded from the house tops. But somehow it has all seemed so little since I saw your father rocking you and weeping on the floor. It was something to reclaim a soul from the darkness and something to have made him love her so entirely. Her death left him so broken that he offered no resistance to anything, not even to death when it claimed him a few years later. So your grandparents took the two little girls. And one of them merged her life with that of a man, and home and children claimed her. The other was given every opportunity

to develop her marvelous voice and the world claims her. Her life belongs to it."

"And if she slipped out of it tomorrow, Auntie, there would be a thousand others to take her place," Barbara took up the refrain solemnly. "And no one would miss her. Not one of all the clamoring multitude would mark her passing."

"You do not understand dear, the world wants you and your beautiful voice."

"Do you know who makes it want me, Auntie?"

"Your lovely personality, dear, and the voice."

"Plus a manager who draws half my pay because he succeeds in making the public want me."

"But you win them."

"After he catches them, Auntie. Oh, there is a thrill! A tremendous thrill comes over me as I sing to the swelling and throbbing of countless hearts. There is intoxication in their applause. But the strain and the anxiety. First to make of oneself an instrument capable of charming the multitude. Then to hire some one whose sole business is to compel people to desire one. Then the strain of making good on each individual instance. Then going over it all again and again. And each time 'Will any one come?' And if they do, will they care to hear me again?"

"But after you marry this wealthy Hartwood," I supplemented.

"Things look so different to me since I came here and found grandpa and grandma gone and all the wealth they thought they had, dwindled to nothing. There is something so sweet in sister's life. I know she does not look well just now. But she will get stronger as the children grow older. Her husband is so truly wrapped up in her. And the children love her so dearly. A thousand singers could take my place and I would never be missed. A million mothers could not take the place sister fills, not ever in a life time."

"But she isn't accustomed to luxuries as you are."

"That is true, Auntie, and for that reason she cannot know how little they can mean in a life."

"And she doesn't seem to mind the work and careful management that a small income implies," I continued. I had to do my duty by John Brookbank.

To my surprise Barbara dropped her head on my knee and a low sob escaped her.

"Don't you think there is anything of Walt and Shirley in me, Auntie?"

It was useless. I could see she was bent on wrecking John's life and hers. I lifted the hand she laid on my knee, resigned to the disparity. Then something on the satin-smooth skin reversed my harsher judgment. It was a round, scarlet burn, familiar to every housewife. I kissed the brave stain tenderly and understood. She was learning to bake bread for John.

I don't know why he came and sought her there. But there was a quick step on the walk and the door opened and John Brookbank stood on the threshold. Both of us looked up with our eyes full of tears but it was not me that he folded tenderly in his arms. Indeed he seemed unaware that I was there and presently I wasn't.

"Pine resin," I thought to myself as I slipped quietly into the next room. "Pine resin! We are all as pine resin and some of us become amber."

The Dawn of Hope for Saint and Sinner in the Life to Come

By J. H. Paul

II. Is Eternal Punishment Endless?

CAN we reconcile, or rather, how do we reconcile, the thesis of the first chapter—that the Most High is the everlasting friend of man—with those scriptures which seem to teach that the vast majority of mankind are doomed to eternal misery? For certain oft-quoted texts have been almost universally so interpreted. We are asked by old-time theologians to accept as the fixed decree of Omnipotent Power that a large portion of the human race are destined, possibly predestined, to a condition of everlasting future retribution and degradation. And our question is, Can the loving and merciful Father of our spirits, or can the Savior of the souls of men, though the chief characteristics of their nature are love and kindness, yet doom to endless perdition and irretrievable woe the greater part of the children of heaven? These essays, and the scriptures, maintain that such a conclusion is truly impossible.

The Myth of Eternal Torture

TO the Latter-day Saints, salvation is destined for all men, except, possibly, the few indicated as "the sons of perdition," about whose fate we know almost nothing. It is clear that some degree of salvation awaits every member of the human race. But it will be unique to show, and this material will be especially useful among missionaries in the field, that within our own century of progress many wise men have been driven to the same general conclusions that for 100 years have been among the best established doctrines of the Church. A few of these will be quoted, using, as far as brevity will permit, their exact words, and summarizing faithfully wherever their expositions are too lengthy for entire inclusion here.

It has now been fifty years since C. S. Henry, D. D., published a small volume entitled "The Endless Future of the Human Race" (D. Appleton & Co., 1879), in which he answers the question, "What does the New Testament teach concerning the duration of future punishment?" He quotes freely from a little book entitled, "Is Eternal Punishment Endless?" said to have been written by a Dr. Wilson.

The main part of his volume, a letter to a friend, was written several months before Canon Farrar's "Sermons on Eternal Hope" were preached, and before the article in the North American Review on "The Doctrine of Eternal Punishment" was published. These were among the first to break away from the "orthodox" doctrine that the fate of myriads of the human race—the great bulk, indeed, of mankind—will be one of never-ending sin and suffering in the world beyond the grave.

What Is Everlasting Punishment?

DR. HENRY begins with the celebrated text from Matthew

24:46, which the English translators have thus rendered:

"These shall go away into everlasting punishment: but the righteous into life eternal."

The intention of the translators is clear: They thought that our Lord intended to declare positively the endless duration of future punishment. Is their translation correct? In the original the words here rendered "everlasting" and "eternal" are denoted by the single Greek word *aeonian;* and the passage reads thus: "These shall go away into æonian punishment: but the righteous into æonian life."

Greek scholars say that *aeonian* is an ambiguous word, used in a great variety of meanings in the Old and in the New Testament. "The adjective *aeonian,* neither by itself nor by what it derives from its noun *aeon,* gives any testimony to the endlessness of future punishment. Futurity being represented in the New Testament as a succession of aeons, 'æonian punishment'—is of indefinite duration; all that 'æonian' gives with any certainty is that the punishment belongs to or *occurs in* the æon or æons to come."

Penalties Limited to "Aeons"

DR. PUSEY, celebrated for his Biblical learning, says that the word *aeonian* can not rightly be translated as absolutely everlasting. Dr. Taylor Lewis, equally eminent, says: "*Aeonian,* from its adjective form, may perhaps mean an existence, a duration, measured by *aeons* or worlds, just as our present world or æon is measured by years or centuries. But it would be more in accordance with the plainest etymological usage to give it simply the sense of *aeonic,* denoting "the world to come." 'These shall go away into the punishment (the restraint, imprisonment) of the world to come, and these into the life of the world to come.'"

Other Greek scholars, Dr. Henry says, can be cited to the same effect; and he concludes by showing that *aeonian* life signifies a certain *kind* of life, rather than its duration—a spiritual state, a disposition, or character of the soul. He finds that the word is so used in many passages; "He that heareth my word and believeth on him that sent me . . . *hath* æonian life" (John 5:24). "This *is* æonian life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). These and similar passages denote a spiritual state, a *kind* of life and not *length* of life.

Scriptures Do Not Say "Endless"

THERE are ways of using Greek to denote endlessness, just as there are in English. Why, then, did not our Lord choose the word that would denote endless punishment, instead of using, as he uniformly does, the ambiguous, indeterminate word *aeonian?*

"I am bold to say, that it was because our Lord intended *not* to make a decisive declaration as to the duration of future punishment. Whatever his reasons were for leaving the question undecided . . . one thing is certain, namely, that they give me a perfect right to deny that he has decisively taught the endless duration of future punishment, and leave me at liberty to entertain whatever opinion on that point I find good ground in reason for adopting."—Henry.

In like manner it is found that the text in Mark 3:29, "hath *never* forgiveness" has the word "never" substituted for "not" in the original, which reads, "hath not forgiveness for the æon, but is involved in an æonian sin." So, Matt. 12:32 reads,

"It shall not be forgiven him either in this æon or in the æon to be."

Forgiveness in the Next World

IT is remarkable that St. Augustine himself derived from this text the idea that in the coming æon (age) some would obtain forgiveness who were unforgiven in the present. . . . The Scriptures speak of futurity as running its course through 'æons of æons.' What, then, of him who finds no forgiveness in the æon that is to be? We cannot assume that he will never find it in any succeeding æon."

Having shown that the Scriptures do not teach endless punishment, but clearly indicate future forgiveness for sinners, Dr. Henry proceeds to give the basis of his hope in the final restoration of all men, whether saint or sinner, to goodness and blessedness. The basis is that God is love, and love is devotion; and since, in perfect love no selfishness can exist, and "since God is righteousness and therefore incapable of doing anything wrong, he is incapable also of wronging a single human being."

Proof from the Fatherhood of God

Moreover, "we are the offspring of God; we owe our existence to his fatherly love." Formed in God's image, we were created free and rational like him, and destined to become like him.

"It lies in the very necessity of his essential goodness that he should desire us to realize this supreme end of our being"—the "dearest wish of his heart that each of his children should, in the measure of the capacity of each, become like him.

"Our sinfulness is revolting to him, but it does not destroy his love. . . . To his tender love for mankind we owe the method of *salvation* disclosed in the gospel—a salvation *from* sin, from its inward, deadly power—a salvation that only God could provide, by sending his son into the world there to live, to suffer, and to die.

"*Why* this particular method of intervention in our behalf was chosen I cannot say . . . nor *how* it is that Christ's coming, living, suffering, and dying effected the salvation of the human race."

A Ransom for All

WE only know that "God so loved the world that he sent his only begotten son that the world through him might be saved."

"What a monstrous doctrine it is," continues Dr. Henry, "which says God sent his Son into the world that a part only of the world might be saved, leaving the rest, in countless millions, to a foreordained fate of helpless, hopeless, endless perdition! What a doctrine which says that Christ laid down his life not for every man but for a certain arbitrarily selected number!

In the gospel as I read it I find disclosed a provision for the salvation of all men, even though the knowledge of the method be not *now* imparted to all. . . . And so it is said that 'in every nation he that feareth God and worketh righteousness'—according to his light—'is accepted of him.' And whatever knowledge it is necessary for him to have, shall some time—in God's good time—be given; and what is not given in this world will, I can not doubt, be given in the world to come."

Gospel in the World to Come

"What reason—compatible with God's character—can be imagined why he should not carry the dispensation of the gospel into the world to come? Why should he not continue to do there what he is now doing here? . . . Why, I say, should he stop trying to rescue sinful souls from the dominion and misery of sin, merely because they have passed from this world into the world beyond?

"Certainly the event which we call death cannot make any change in God's loving and merciful disposition toward men. Nor can that event be conceived as working any such change in their spiritual nature as to make them no longer subjects for his divine mercy, or to put them beyond the reach of his reclaiming efforts.

"The paramount object of punishment is the reformation of the sinner—the great object of all the severe and painful discipline to which God often subjects his creatures here in this world, not for his own pleasure but for our profit, that we may be partakers of his holiness; and this, I persuade myself, will be the great object of the chastisements of the world to come."

Where the Many Mansions Be

"There are many mansions in heaven, we are told, and I doubt not there are also many mansions in hell. Every dweller there will be put into the one he ought to be put into—the one that is best fitted for him; and will have to undergo there the sort and degree of purifying discipline which is necessary, fit, and most for his good.

"Why is it that our Lord has made such a disclosure of the sufferings to be endured in the world to come? Was it not to let us see that being wicked is far worse, since it excludes us from God, than being punished for our wickedness —more dreadful than any outward punishment it may entail? So that we may more strongly resolve to gain deliverance from sin in this life than from its punishment in the life beyond the grave.

"This I know, that God is not cruel. He doth not willingly afflict or grieve the children of men.' . . . It pains him to give us pain, even as it pains the good earthly father to punish his son for his son's own good. He no more takes delight in the pain he inflicts than the tender-hearted surgeon does when he cuts off his patient's limb to save his patient's life."

The Pain That Purifies

"The awful language in which our Lord (in Mark 11:42-48) with six times reiterated warning bids us beware of the folly of incurring æonian sufferings in the life to come" has been mistakenly construed as declaring not only the *endlessness* of those sufferings, but as inflictions of the *divine wrath*—of the worm that dieth not, and the fire that is not quenched—a horrible notion that our Lord's language does not justify.

"Gehenna and its worm and fire—to which Christ makes allusion—were a beneficent agency, consuming what would otherwise have made the air of Jerusalem unfit for man to breathe."

The language therefore suggests and sanctions the idea that these sufferings are a needful purifying discipline inflicted by the hand of the all-merciful Father.

The Human Heart Bears Witness

The human heart, the conscience of mankind, testifies the truth of this doctrine. Since men are to live forever, they will live, not in despair and misery, but in hope, happiness, and progression!

It is half a century or more since the poet Mackay wrote:

Tell me, my secret soul,
O tell me, hope and faith,
Is there no resting place
From sorrow, sin, and death?
Some lone and pleasant dell,
Some valley in the West,
Where, free from grief and pain,
The wearied soul may rest?
Faith, hope, and love,
Best boons to mortals given,
Waved their bright wings
And answered, "Yes; in heaven."

Analytic writers appeal to human sentiment and feeling to discover the righteousness of courses of action and the destiny of the human soul, and think highly of that method of finding the truths of character and the probable future of man.

"Go to your bosom, knock there, and ask your heart what it doth know"—is an appeal to the highest human authority for those who accept the view that man is the offspring of deity and therefore destined to return to his home in heaven. Those who do not share this view may be able to treat lightly the witness of the heart as to the truth of certain ideas relating to immortality; but those who hold that man is the child of God are strongly inclined to accept the demands of

the spirit of man as indicative of the reality of the things demanded.

Must We Wait?

Must man wait, as Mackay felt he must, till the next life in order to find the assurance of the soul that all are seeking, and that, apparently, not many seem to find? Salvation here and now, that is, the assurance of it, is what recent writers often contend for; and no doubt it will be the feeling of many that these writers make too much of certain promptings and hopes.

Elsewhere, (in the "Dream of Youth") I have tried to show that our desires exert a dominating influence upon the course of our lives, and to such a degree as really to shape our future. Though this is a fact so remarkable that the present writer sometimes hestitates to maintain it, yet that is what is meant —a simple fact of experience and observation backed by the authority of the wisest men.

Saved By Hope

A remarkable declaration of this fact was made centuries ago, by the wisdom which is not of man. The apostle of intellect (Paul) after laboring to show what is meant by the doctrine, "by grace ye are saved," at length told the people this wonderful truth: "We are saved by hope." And if it be said that mere hope cannot save any one, the fact is proved in Romans 8:34-36.

And since the human yearning is so influential that it does, to a high degree, save us here and now, we can well believe that it will finally have its way hereafter, since it has eternities in which to finish its work.

Modernize

With the New, Clean Convenient Fuel

Natural GAS

Salt Lake City and other Utah cities and towns now served with Natural Gas and those which will be served with Natural Gas have a bright future ahead of them—bright in the sense of brilliant sky-lines—healthy inhabitants—and that pleasant feeling of MODERNIZATION.

Natural Gas is modernization. It means new, improved ways of heating your homes, cooking your foods, heating water quickly and cheaply—automatic gas, refrigeration—conveniences at a low cost that will surprise you!

Call at the Natural Gas office nearest your home and ask for details and estimates—there is no charge.

UTAH GAS & COKE CO.
Serving Salt Lake City

OGDEN GAS CO.
Serving Ogden

WASATCH GAS CO.
Serving Kaysville, Layton, Farmington, Bountiful, Centerville, Magna, Tooele, Garfield, Murray, Midvale, Sandy, Morgan.

The "Dry" Side of "Wet" Canada

By Frank Steele

THOSE Americans who hold up the system of government control of liquor in operation in Canada as an ideal solution to the age-old "liquor question" must be unacquainted with the situation as it actually exists in the dominion. It is true that the provinces of Canada are showing millions of profits annually from the sale of liquor, much of which is contributed by tourists from the United States, but at what a price?

There is a "Dry" side to the story of "Wet" Canada.

Government control is not the Utopian answer to the whisky problem that it is often painted. The making of strong drink easily accessible in Canada may fatten the dividends of breweries and distilleries; it may pyramid the surpluses shown by the provincial governments; it may lure more tourists and may help to build better roads; but what of the price of all this traffic? Does it pay a government to go into the liquor business?

One city in Canada, Toronto, the "Star" of that city told us in June last year, spent in two years $25,000,000 in booze, as much as the city spent on school buildings in 29 years. Toronto is paying twice as much in a year for liquor as it pays in salaries to its 3,000 school teachers. Continuing, the "Star" said: "Technical education is rated as one of the most important items in the life of the city—the preparation of its youth to take its place in the world of industry. Yet for every dollar that Toronto spent on technical education last year, it spent over $12 at the cashier's wickets in the government liquor stores."

These figures for one Canadian city indicate the staggering waste in rum and that waste is steadily mounting for consumption under government sale is increasing.

Canada's bold attempt to meet the problem of liquor by the system of state sale has attracted wide attention particularly in the neighboring country to the south—the United States—where the enforcement of nation-wide prohibition legislation is taxing the resources of the nation. Canada's experiment is being closely followed and too often erroneously pictured. The Canadian government, through the department of trade and commerce, has issued an illuminating Bulletin on "The Liquor Traffic in Canada" and by reason of its official nature it is of special value in any analysis of the situation undertaken with a sincere desire to get at the facts.

The data in this valuable Bulletin was prepared by Prof. L. W. Moffat of Wesley College, Winnipeg, and Prof. J. T. Culliton of McGill University, Montreal, the matter covering the period from 1912 to 1928. The figures summarized show that under Prohibition the consumption of liquor was greatly reduced, and under government sale the consumption greatly increased; also that increase in crime and increased access to liquor have gone hand in hand.

Government sale in the various provinces went into effect at different times from 1921 to 1927. According to the Bulletin the population of Canada during that period

increased less than 10 per cent yet the per capita gallonage consumption of liquor increased as follows:

Year	Spirits	Malt Liquor	Wines
1922	.231	4,316	.188
1928	.425	6,070	.679

Frank Yeigh, Canadian writer and statistician, gives the liquor bill for Canada in 1927 as $180,000,000, and certainly in the past two years it has not grown less. The mineral production of the dominion in 1928 was valued at $128,500,000. Place these two sets of figures side by side and one catches a glimpse of the terrific economic drain on the nation occasioned by the liquor traffic fostered by the state.

Now as to the increase of crime:

From 1922 to 1928, indictable offences in Canada increased from 15,720 to 21,691, or 37 per cent.

Convictions for drunkenness from 25,048 to 33,095 or 32 per cent.

Violation of liquor laws, from 8,519 to 15,150, or 77 per cent.

Criminals listed as immoderate drinkers, 63.9 per cent.

An interesting point cited in the Bulletin is an increase of 109 per cent in deaths from alcoholism.

From these trustworthy statistics a different situation is disclosed to that inferred in the flippant and frequent cry:

"Canada has the right idea on the liquor business."

A favorite argument of advocates of so-called government control is that it tends to encourage moderation in drinking. But does it? The province of Alberta, for instance, supplies some illuminating data on this contention. In 1925, the first full year under government control 375 interdictions for excessive drinking, were registered, and in 1928, 792. The total number of interdicts in Alberta on June 15, 1929, was 1,288 and 58 of these were women.

Now not all the provinces of Canada are "Wet." Prince Edward Island is still in the "Dry" column and is likely to remain so for in two years the people have given two pronounced mandates to their government on the question. The answer to this consistent adherence to prohibition may be found in the very satisfactory social and economic conditions prevailing under the prohibition law. Prohibition in that province has not shown itself fruitful of crime and lawlessness. On the contrary, crime in that little province "by the sea" is extraordinarily light, for instance:

Convictions per 100,000 population in 1927:

Assaults, for P. E. I., 11; all Canada, 36.

Breaches of liquor laws, P. E. I., 76; all Canada, 131.

Vagrancy, P. E. I., 11; all Canada 80.

Drunkenness, P. E. I., 210; all Canada, 314.

Keeping, frequenting or inmate of bawdy house, P. E. I., 1; all Canada, 25.

Loose, idle, disorderly, P. E. I., 8; all Canada, 58.

All this information serves to reveal the fact that there is in very truth "another side" to Canada's story of government control and sale of liquor. And Canada is fast awakening to that fact as anxious eyes look beyond the imposing array of booze profits to the increasing jail population, the mounting figures for crime, the millions spent on rum that might be diverted to constructive channels, and the demoralizing social and spiritual effects of this growing evil upon the lives and homes of the people.

PROVO PUBLIC LIBRARY

The Relief Society Magazine's New Editor

WITH this issue of the *Magazine* we present to our readers our new editor, Mrs. Mary Connelly Kimball.

Through her literary productions, covering a period of many years, Mrs. Kimball's name is already familiar to the readers of the Church. She was for sixteen years editor of the Young Woman's Journal, and she has also contributed interesting and scholarly articles to other of our Church periodicals.

In addition to her writing, Mrs. Kimball is well known as a forceful, eloquent, clear cut, and logical public speaker.

It would not be an exaggeration to say she is broadly educated, she is a philosopher in her thinking. Even now, her fondness for study is such that her spare moments are devoted to graduate study that she already has considerable credit toward the degree of Master of Arts.

As a member of the General Board of the Young Ladies' Mutual Improvement Association she has travelled extensively during her long service, speaking in the interest of the work of this great organization.

With her religious background and ideals, coupled with her education, experience, and natural ability, Mrs. Kimball is unusually well qualified to serve as editor of the Relief Society Magazine and thus guide in a general way the reading, the study, and the thinking of the mature women of the Church. Her leadership will be wise, safe, progressive and inspiring.

Louise Y. Robison
Amy Brown Lyman,
Julia A. Child,
Presidency.

MARY CONNELLY KIMBALL

Mary Connelly Kimball

By Ruth May Fox

"Verily she is the King's daughter
And the King's daughter is all glorious within,
Her clothing is of wrought gold."

HOW lovely it is to be able to apply such a beautiful sentiment as the above to one we know and to feel in our hearts that it is the truth! But anyone who has been intimately acquainted with Mary Connelly Kimball will gladly confirm the statement.

Mary's splendid characteristics were largely determined before she saw the light of day. Was not her father born of good, Irish stock, and has he not manifested all through his life the qualities that make for real manhood—determination, honesty, thrift, and good business ability, with a real love for acquiring knowledge? Good books have been his delight and a splendid memory has stamped their contents on his fine mind so that he is a most interesting and entertaining conversationalist.

Her mother was a pioneer, crossing the plains in 1852, leaving a comfortable home in Lincolnshire, England, to join her fortunes with a despised people. She had heard the voice of the Good Shepherd, and henceforth she meant to follow the sound thereof.

This genteel, English lady joined hands with John Connelly, bringing to his home the womanly virtues that men so much admire in their wives—gentleness, consideration, sincerity, self-control, and an unselfish devotion to her husband and family, believing and practicing the scriptural adage, "A soft answer turneth away wrath." Comfort and exquisite cleanliness made their home an inviting and restful dwelling place.

MARY was born in Salt Lake City, February 19, 1876, and she early manifested the qualifications that marked her life. No sooner had she made her initial bow than she gave an exhibition of her will-power. The nurse was about to give her her first drink of water when she grabbed the spoon. "Gracious!" said the nurse, "she's going to feed herself."

As a small child she was the idol of her parents. Her beautiful red, or shall I say auburn hair, hung in ringlets to her shoulders. Her featurers were regular and beaming with childish vivacity; indeed she was a lovely flower—winsome and sunny-hearted.

But Mary did not have auburn curls for nothing. Every day they must be combed and brushed and curled over the finger. Sometimes the operation was not at all pleasant. "Ouch! You're pulling my hair out," the little tot cried. This would happen day after day until her father threatened to have the ringlets cut off, but as usual her mother intervened and smoothed the troubled waters, as well as the curls.

Everyone that knows Mary can readily surmise that she blossomed into a lovely, charming lassie, with hair and countenance radiant as the morning. We know also that she was bright, ambitious, studious and determined to achieve success. Self-control and poise marked all her relationships.

A love for learning has, during the whole of her lifetime, been one of her outstanding characteristics.

While at school in the Eighth Ward, and later in the L. D. S. College, she made splendid records in scholarship. Nor was she satisfied upon being gratuated from the normal department of the University of Utah. After fininshing this course in 1894, she went on with her studies in the college proper and was graduated from the University of Utah with the degree of Bachelor of Arts in 1898. In all her school and college work, her marks were high and her interest intense.

She had now reached the goal she had set out for. She wanted to be a teacher, not just as a means of making her own way in the world, but she had a desire to give real service to the pupils who should come under her tutelage. For nine years she taught in the public schools of Salt Lake City, being employed the last few years of her teaching career in the high school. She was unusually successful. Promptness, dependability and preparedness won for her an enviable record. Her sweet disposition, her justice, together with her good, common sense, made her a favorite with the hundreds of pupils that were privileged to come under her care. Naturally, her splendid qualifications led her into the Mutual Improvement work. Soon she was made Counselor and later President of the 21st Ward Y. L. M. I. A. On the division of the ward, February 9, 1902, she became the first President of the 27th Ward. On August 6th of the same year, Nellie Colebrook Taylor invited her to become an aid on the Salt Lake Stake board. On March 23, 1904, after the Salt Lake Stake was divided, she was called to work on the General Y. L. M. I. A. Board. Mary approached her Mutual work with the same preparedness and with the same spirit of helpfulness that characterized her school work, and naturally her kindness, patience, and faith won the hearts of all with whom and for whom she labored. In September 1907 there came another call, which meant that she must give up her employment, the work she loved so well. This she did willingly, although at some financial sacrifice, and became the Editor of the Young Woman's Journal. This position she held for sixteen years and was only released because she was moving from the city. How well she performed this labor is told in the pages of that magazine. Not only did she write editorials, but many articles are the results of her talent.

BUT perhaps the most outstanding virtue in Mary's galaxy of virtues is her family devotion. She was ever loyal and trustworthy, an affectionate companion to her mother. To her father, faithful, kind, and considerate. She has been the keeper of his home for many years, to his entire satisfaction —the solace of his declining years— diplomatic but never retaliating or given to be dictatorial. He has many times been heard to say, "There may be daughters as good as Mary, but there are none better."

Nor is that finest of all attributes —motherly affection lacking. Mary is a real lover of children, to the delight of her neighbors, whose little tots seem never so happy as when Mary is lavishing her attentions upon them.

One of her own family, a little niece, also is mindful of her love and interest. For a number of years Agnes, this being her name, found

a real home with Grandfather and Aunt Mary, where her educational and physical welfare was solicitously taken care of, resulting in a love and affection that will never be forgotten.

ON June 5, 1923, to the surprise of all her friends and associates, Mary was married to Andrew Kimball, President of the St. Joseph Stake.

This was somewhat startling to her friends and associates, who little dreamed that this incomparable woman who had passed the heyday of her youth would ever marry. That she had had opportunities, no one doubted, but it was argued, Mary will never exchange her freedom and single blessedness for the bonds of matrimony, no matter how silken they may be. Yet, here she was, married to the man of her choice, loving and beloved, with happiness to the full. Surely she had found the abundant life. For be it known that this was no frivolous love affair but genuine and romantic as was the love of Paul and Virginia, or Romeo and Juliet.

For one short year her bliss was complete with a rosy future stretching out toward the horizon of perfect peace, but scarcely had the honeymoon ended when sickness laid a heavy hand upon her splendid husband, who had proven himself to be all that a woman, even of Mary's calibre, could desire.

Mrs. Kimball was an adoring wife, nursing her husband through his months of severe illness with the greatest patience and solicitude. His family regard her with the deepest admiration and affection, which she reciprocates. In them she feels to a degree the kinship and the spirit of her husband. Like a true wife she loves everyone whom he loved. The community where he lived and over which he presided so admirably for so many years is sacred to her.

MARY was one of the first group of missionaries called to be a worker on the Temple Block. She has been a Sunday School teacher, a valued member of the Authors and Ensign Clubs. These are known for thorough work and exclusive membership. Needless to say that praise and appreciation for her labors are voiced by all members of these groups. The members of the General Board of Y. L. M. I. A. with whom she has labored so long, love her and still claim her as their own. Her ability, her sympathetic kindness and willingness are proverbial. Every member of the Board while deeply regetting that their close association must be in part severed, heartily congratulate the General Board of the Relief Society that they have been able to obtain the consent of the First Presidency to install her as the Editor of their splendid *Magazine*, a position for which she is so well fitted. She will, we know, bring honor to the *Magazine* and to the organization with which she is now affiliated.

MARY'S past is a fair index to her future. Calm, clear and serene her life like a beautiful river will glide peacefully along, rippling and sparkling in the sunlight of heaven. Its tributaries, knowledge, experience, and wisdom will flow down from the everlasting peaks of intelligence, to swell the tide until her joy shall be full and the satisfaction of a well spent life shall circle her brow as with a diadem.

Role of Emotions on Digestion and Health

By Anna Page, Nutrition Specialist *State Department of Education*

"OH! what a headache," exclaimed Dick as he hung up his hat.

"What's wrong?" asked Ted.

"The usual thing. Bridge until 2:30 this morning. The hostess served a rich, delicious lunch at midnight."

"I suppose you had coffee too," inquired Ted.

"Yes," answered Dick, "coffee always keeps me awake. I can't seem to relax afterwards. Say, my wife cooked a good breakfast this morning, Coffee, pork sausage, fried potatoes and pie, but I couldn't eat a bite."

"Neither would I eat all that fried heavy indigestible food at that time in the morning. A man would have to be doing hard outdoor work to attempt to eat that type of breakfast. And I suppose you got up late, so you tried to eat in ten minutes," remarked Ted.

"Well yes, I did, you see I couldn't go to sleep until long after I went to bed. I have had a lot to worry me lately, my insurance is due and I lost some money on the stock market. Jane, my oldest daughter, wants to stop school and get married," defended Dick.

"Oh, I know, the usual thing, you have been worrying about so many things you cannot help that your nerves are all jumpy, you cannot eat or sleep and have indigestion. If you do not stop you will have serious stomach trouble."

How often have you heard a similar conversation? People do not realize the close connection that their emotions and nervous system have on digestion and health.

Under our present civilized life, many people are constantly under the influence of the major emotions —fear, anger, pain and hunger. Pain, anger, fear greatly interfere with the digestive processes and may be the cause of serious disturbances. The secretion of the digestive juices by the stomach, intestines and glands are hindered by strong emotions.

IT is not an uncommon experience for those who are subject to fits of temper to suffer from sick headaches, gas production, and mental dullness following an exhibition of emotion or temper spell.

It has been asserted that the healthy person does not realize he has a heart or stomach. This is as it should be. These organs perform their functions better when we are wholly unconscious of them.

Dr. Alvarez says that digestion can doubtless be upset in sensitive persons by strong emotion, fatigue, improper methods of eating and constipation, Most of these conditions can be readily controlled. Seventy-five per cent of the food problems today are due to poor digestion and not getting people to eat right foods at the right time. Many of the headaches, nausea and the too often feeling of being indispose are the results of indigestion and constipation.

AN important rule in protecting the digestive system is to have the right atmosphere when eating. Pleasant conversation and agreeable

company are necessary for the right atmosphere to promote good digestion. This makes possible the enjoyment of the food and creates the proper psychic conditions which enables the digestive system to perform its work well. The sight, odor, or thought of food starts the secretion of the digestive juices and consequently promotes the utilization of food. Foods well cooked, flavored and attractively served help to promote the secretion of the digestive juices and make digestion easier. The room should be clean, light, and well aired for the right atmosphere. Conversation at the table should be agreeable and of a very pleasant nature. Since any unpleasant emotions interfere so seriously with the digestion, it is wrong to scold children or to discuss matters relating to discipline at the table. The family table should not be the daily court for the individual offender. It is unfair to the child to discipline him at the table. One wise mother follows the rule of never scolding or punishing the child a few minutes before eating or at the table. At that time she does not seem to notice the misdemeanor, but after an interval of two hours or more from meal time, the hour of reckoning comes. A similar plan is recommended for other mothers, if followed they would have very satisfactory results.

The table is not the place to read or discuss shocking topics that appear in the daily paper. Business affairs, especially if they involve questions which give concern, should be put aside at meal time. Wrangling at meal times, seems particularly detrimental to the digestive processes. Some wise old Jew has pointed out "Better is a dry morsel, and quietness therewith, than a house full of feasting with strife."

Eating in a hurry is a practice that is highly condemned. Everyone should have time to eat three meals a day. It does not matter whether you live to eat or eat to live, eating is one of the most important things you do. Everyone should spend at least twenty minutes, preferably thirty to forty minutes, at the table for each meal. For children, they should be required to stay at the table thirty minutes. If children are allowed to leave the table when they desire, they form the habit of rushing through their meals in order to go play.

The American people are noted for their habit of hurrying. They are not taking sufficient time to eat as is shown in the following experiment. An observer stood at the entrance of a cafeteria in a large city. During the noon hour he watched the people go in, select their food, eat, and pay their bill. He found that the average time taken was eleven minutes. Probably the most important rule to follow in the protection of the digestive system is to take three well balanced meals daily at a regular time.

Displeasing sights and odors inhibit the flow of digestive juices, this decreases appetite and delays digestion. It is well known that the appetite suddenly fails if bad news is received or if one is subjected to a shock such as an automobile accident. Persons who are greatly worried do not develop a desire for food, and if taken it is not well utilized. Food eaten under strain or emotion usually does not digest as quickly or as easily as does food taken under normal conditions. When one is emotionally disturbed

it is wise to eat but lightly or not at all.

WHAT is the effect that emotions have on the digestive system? Unpleasant emotions check the secretory activity of the digestive glands. The salivary glands and stomach glands are affected in the same way. Many people are familiar with the dryness of the mouth which inexperienced people suffer from when trying to address an audience. There is often sufficient fright to stop the secretion of saliva. A similar effect is produced on the other digestive glands.

In the stomach the appetite juice is stimulated by sight, odor, or memory of food. This secretion may be stopped by fear, anger, or pain. These emotions interfere with the muscular action in the stomach and intestines, causing them to cease their activity which results in delayed digestion.

THE stomach has the function of serving as a reservoir for the food. When the food remains in the stomach over a long period of time, bacterial growth results producing a whole array of indigestible products. Many people speak of the stomach, blaming it for many of the aches and pains they suffer from. While really the stomach is a most tolerant organ. For years it is generally either starved or overfed. It must receive and take care of all kinds of substances from milk to clay. It is stimulated by coffee, irritated by alcohol, tortured by drugs, altrenately scalded and dulled, and yet it works on, doing its best, though receiving the blame which rightfully belongs to its owner. Some people complain of their bad stomach all their lives, while in reality the poor thing is not at fault as it is doing its best. Its great failing is that it is too sympathetic, reflecting the troubles of its neighbors.

The importance of avoiding as far as possible the states of worry and anxiety, and of not permitting grief and anger and other violent emotions to prevail unduly is not commonly appreciated by the majority of the people. These alterations in the intestinal system are so subtle that they are unknown to consciousness, but these changes have been clearly demonstrated through physiological studies. For example, in the rat any sign of distress or rage was accompanied by a total stopping of the movement of the stomach.

From the work of Pavlow and Cannon we have learned of the intimate relationship that exists between the states of mind and secretion and motility of the intestinal tract. Disturbances in secretion of the gastric juices, either in increased or decreased amounts are noted in cases of mental strain, mental over work, anxiety, worry, hysteria, neurasthenia, melancholia, and certain physic conditions. One of the most interesting studies at the present time is the relation of intestinal abnormalities and distortions to mental diseases. It is certainly a suggestive fact that a considerable number of cases of severe intestinal disturbances are seen in the insane asylum. In one case an intestinal operation restored a man to a normal mental condition. Previous to the operation he had been a frequent inmate for a number of years.

THE control of hyperacidity in a worried, fatigued individual is practically impossible. During periods of stress, worry, fatigue, and nervous excitability, it is ex-

tremely difficult to control the acid in the stomach. This may be because at such times the nervous unbalance prevents the normal relaxation and contraction of the opening between the stomach and the intestines. This means that there is not the normal mixing of the acid contents of the stomach with the alkaline contents of the intestines. The longer the food remains in the stomach, the more acid is produced, this may cause hyperacidity. It seems very important that in nervous people all conditions which produce a state of excitement should be avoided. Every effort should be made to encourage the patient and to make him as comfortable and happy as possible.

Many persons whose nervous system is abused get digestive upsets, due to emotional upsets. As a result the person audits all possible causes and effects. He then decides that one certain food caused all the disturbance. He eliminates that food from his diet, then in a few days another food is eliminated. What foods will he have left to live on? Middle aged people are apt to rule out a long list of foods because of abnormal attitudes. Very often it is not the food that is at fault, but the nervous condition that the individual is in at the time of taking the food. There is no surer way of destruction than to keep a close audit of your digestive tract. Eat a well balanced diet then let your digestive system alone.

There is a difference between physical fatigue and nervous fatigue. If you are at peace with the world with no regrets, but are physically tired you will want to stop and rest. Those nervously fatigued do not want to stop and rest or cannot stop and rest. Women in particular become nervously exhausted. For example, the typical mother with a never ending round of attention to details in the home, or the too ambitious woman who likes to serve a great variety of food. Many women at the present time become so busy with clubs, social activities, or church work that they become nervously exhausted and irritable. All this strain makes the woman more conscious of minor noises. She becomes more nervous because she loses control and cannot rest when the opportunity comes, she shifts hands and position, fidgets, and makes many movements which makes one fatigued. She does an unnecessary amount of work. The fatigued housewife does not want to go to bed, then fusses after she goes to bed. A normal person is indifferent and goes to bed to rest. The nervous woman will find many things to worry about. But nothing is more foolish than to misuse the nervous system. Women go too far. Beyond a certain point the amount of good resulting from overwork is too small for the price the individual has to pay.

Many persons tire themselves out by putting too much energy and emotion into trivial tasks. Women very often get all stirred up over little things. They review at great length painful or annoying experiences, which a more sensible person would promptly forget. American people are not taking sufficient thought to safeguard the nervous system. Sit down voluntarily and frequently. Make this a habit. Protect the nervous system and you protect the digestive system. Exercise, play, recreation, sleep, and relaxation help in the protection of the nervous system.

Uncle Jay Helps in Understanding

By Joseph Jenkins

UNDERSTANDING people is about the one thing that most parents don't aim to do. They will study their cows and chickens and gardens, but they will leave to good luck and the schools the job of understanding their kids."

Uncle Jay was talking to himself this morning, as he did when he had a thought on his mind. He had just finished listening to Mrs. Jensen's story of her daughter's "skipping out and getting married without saying a word to her dad or to me."

"If that woman would just spend a little time with her children when they are young and ready to be directed, then she would not have to see her girls ignore her when they grow up. I think parents are about the most lazy things there are when it comes to their one big job; to understand and train their youngsters."

UNCLE JAY was thoughtful this morning. Beth had confided in him her determination to get married, and she had her mother's opposition. "But, Uncle Jay, I am going to fool her and marry Jack whether she likes it or not. She wants me to work so that I can pay back a bit of the expense I've been to her. Gosh, Uncle Jay, one would think one had to crush all one's own desires to fit in with hers. I've had to fight her all my life; and even in the most important thing in my life, I have to fool her because she doesn't understand me at all." Beth cried in Uncle Jay's arms, for to him she went with her troubles.

Beth had been a pretty baby. She was "so like her mother." No one mentioned her father. He was quiet and thoughtful; he knew his little girl needed help. Many times she would run to him after her mother's scolding. "What's the trouble, Beth?" he would ask.

"O, daddy, she says I am mean, lazy and worthless—and that I don't try to make myself useful, she does not try to see my way at all. She thinks I have no ideas. I just wish I could run to her as I run to you or Uncle Jay, to tell her my plans and dreams. But I can't, for she tells me dreamers are fools."

All during Beth's youth and girlhood, she had run to Uncle Jay. The philosopher with keen insight would soothe her with his wisdom. "You want to study literature?" he would ask.

"Yes, I love to follow people through their successes and failures. I like so to understand and to be understood." Her big brown eyes would look with trust up at Uncle Jay. And he would become thoughtful and say, "Would not this world be fair if we all tried to understand. Understanding people with the idea in mind of helping them is what we need. Run along now, Beth. I need to sit and think a bit."

As she neared her house, she heard her mother scolding her father. "Why don't you make that lazy girl help? Her fooling with reading and books and magazines is spoiling her. Just what kind of a house-

keeper will she make if she doesn't spend her time at it here?"

"Why not take an interest in her likes and desires? I am sure if you did she would be happy and you would obtain her confidence. She doesn't come to you. She goes to Uncle Jay because he sees in her great possibilities. Why not try to understand Beth?"

"I tell you, John Jensen, that I've been a good wife to you and that I don't like your opposing me in training the children. If you would assert yourself and make her mind me, then everything would be better. I know my way would be the thing to do. I try from morning till night to make her useful here in the house, but you and Uncle Jay just encourage her in foolishness."

No, mother; if you say to try to understand Beth is foolishness, then I am foolish. But why have all the friction and gloom here when a little thought of what she likes and a bit of encouragement would bring sunshine and gladness."

Mrs. Jensen became angry. She thought like many grown-ups that all wisdom centered in them.

You never did try to cooperate with me. If I try to train the girl right, you do not support me at all. Why don't you make her drop her foolishness and spend her time doing things I want her to do?"

Mr. Jensen became silent. He knew what cooperation meant. It meant having no ideas at all, agreeing with his wife in all things. Understanding, to his wife, meant one thing only, and that was to do as she said and be what she wanted one to be. To her a girl had but one mission and that was to keep a clean house, manage her husband, cook his meals, and keep him from being too full of his own ideas.

"How do you like my work, Uncle Jay?" Beth burst into the room. How buoyant she was! "I spend all the time I can get without mother's finding out what I am doing. I write at night when she thinks I am asleep and I get up early to spend a little time at my story. She found under my pillow one of the books you let me have; she was furious."

"Never you worry, Beth. Your mother is a hard worker and she will come to see your likes and desires. Sometimes we just have to show people before they well see us at all. Perhaps you will have to show mother with some success before she will think your are doing anything worth while. Why not get your story in some magazine and then show it to her? I think she will then see a little of your ambition."

"I will do it. I get so built up when I come to see you. Why do you have such a desire to help people to understand?"

"Would you like to hear a story, Beth? Perhaps my little experience will help in your story. I am living here alone and have been for a long time. Sit right over there where the light will color your curls. You remind me so much of someone who was dear to me. She had brown eyes like yours and black hair like yours, and she was full of life and vigor and ambitions. And—"

THERE was a young man," began Uncle Jay, "who lived with his parents on a farm. He had the usual run of work to do and the ordinary pastimes in which to engage. But he wanted to do big things. He expected to do big

things. He was tall and strong and assertive. He learned to play some games, but too often he wouldn't play if he couldn't have his way about everything.

"He would get angry when the boys would play without him. He would go home and feel that the world was wrong. He didn't see that others had ideas of their own nor did he see that helping others with understanding was necessary if life gives happiness. He milked his cows and plowed his land for his parents. He worked hard because he had to work hard.

"His father was a fighter of the gruff kind. Life to him meant grasping all things possible and working everybody hard. One day when John Reed, for that was the young man's name, desired to go to the city for an outing, he asked his father for permission but was told he could not go. 'But dad,' the boy said, 'all the boys are going and we will have a good time. I haven't been away from the farm for a long time, and I so want to spend one day in town.' "

"There is too much work to do and I don't want you in town. You stay here and get that last piece plowed." With that, John's father went into the barn and John went to work. All during the day he resented his father's actions. He wanted to do things and see things, but his father permitted no interference with his plans and John had to conform to them.

"There was not any understanding around the farm except the understanding that all were expected to have John's father's ideas and plans.

"All day John felt bitter toward his father. That night he left home and went to the city. He never let his father know where he was. And as for his mother, she was so much drilled in careful obedience to her husband's every wish that she had lost nearly all her individuality. John felt a bit of a pang on leaving her, but he did not see her again.

"John found work in a large machine factory. Knowing farm machinery well, he soon advanced to manager in his department. He was assertive and clever and got results. That pleased his employers, and soon John was making considerable money. Social life was becoming more and more open to him.

"One night at a party of workers and their families from the factory, John was introduced to a young girl of eighteen. She had dark hair and brown eyes. She had talent. She sang and danced, and wrote poetry. John saw much of her, and in time they were married.

"Mary, for that was her name, brought her music and her books and her papers with her into their new home. But John wanted little of these. He expected Mary to listen to him and his plans, and have his supper always on time. He wanted to spend his and her time with his plans and his work.

"When she would say, 'John, let us go to the concert to night, it will be good,' he would reply, 'Why go to hear that high-brow stuff. Let's figure out how I can advance faster in the works. How do you expect me to do big things if you suggest such ideas as that. Why I am going to be the big man in this work if you will only cooperate with me.'

"Mary was hurt by John's crudeness. The glamor of her romance had covered up his deficiences. She saw then only the tall, strong, young man and did not see him as he really

was. Mary cried when she went to her room. She so wanted to hear the concert. But she couldn't enjoy it now. John did not understand her music and reading. She was beginning to perceive that he saw only machinery as a means to power and prestige.

HER books, Mary read by herself. She did not mention them so frequently as before. At one time she spoke of her favorite poem from Tennyson, and was so pained by 'Oh why don't you throw that stuff out of the window and tend to your home?' from John that she did not bring up for conversation anything pertaining to her work again. When we see things we hold most dear and from which we obtain pleasure made light of, then the door to our heart's garden closes against the intruder.

"John drove himself hard to reach his end. He would take no suggestions from his wife. She was but a help in his scheme. He spent most of his time at the factory and made a big success of his department. At home his mind would not be on Mary, or on her long days alone. She to him was becoming his mother over again.

"But she wasn't becoming his mother over again; She was working in her garden of music and verse all alone. She did not permit him to enter the sacred door. She gave him his meals and kept his home for him, but John was unconscious of the gulf widening between them as he lost himself entirely in his work.

"A year passed and a beautiful little girl was born to them. John was at the factory when the call came, but he was too busy to go home. The baby came and Mary thought, 'Surely he will now begin to understand others.' The baby had brown eyes like her mother's and long, black hair. John did not see this when he came home. 'Well Mary, I am in line for another promotion; some husband you have.'

"Promotion! Yes that is all he sees. He didn't even see his own baby when he came in. Oh, if he could only know that understanding others is important to happiness. Mary crawled a little farther into her private garden, and waited—as women down the ages have waited.

"John did take some notice of his baby. He would hold it in his arms, but Mary could see that his mind was on the factory." Here Uncle Jay stopped, a tear glistening in his eyes, and his head seemed to fall low on his chest. The wind from the window ruffled his graying hair.

Beth did not move. She wanted to hear the story further and so she waited. He came back, smiling a little, and said "If only young men were trained to understand others and their ambitions with the idea of helping, then mothers would be happier and the children would confide more in their parents. John was trained to be and to see only John. He coud not enter the garden of others; he could not understand."

"The baby grew fast. But Mary and the little girl were alone most of the time. They went to concerts and lectures without him. Busy with his plans and ambitions, he did not have time to share with his wife and her plans. He was too much like other men and women who live entirely within themselves instead of giving themselves and thereby finding happiness through helping others.

"One night just twelve years

ago—" Uncle Jay stopped, arose, and walked across the room. He wiped his eyes and spent a little time looking out the window across the large valley filled with shadows. It was nearly evening. As he turned to come back across the room to Beth, she saw a look of deep sadness on his face.

She arose to go. She felt he was living too vividly his life over. Waving her to her chair he continued.

"Twelve years ago John came home rather late from his meetings. He was unusually jubilant. He had money, position, and power in the business world, and he smiled as he opened his front door. As was his habit, he went into his room to change his clothes and take a bath. Then he went into the dining room, sitting down in his chair before the fireplace to await dinner.

He waited and waited. He became restless and then went to look for Mary. He called but she did not answer. Where could she be? He went into her room. He squared his shoulders and looked at himself in the mirror of her dresser. He glanced down and there on top of the dresser he saw an envelope. He carried the letter to the dining room."

Uncle Jay arose, went to his desk and there found a letter a little faded with age. He handed it to Beth and then went to his favorite window to wait her reading it. The letter read as follows:

Dear John:

"Six years is a long time to wait for you to show some signs of thinking of others besides yourself. We have been so lonely and you have been so occupied with your ambitions that you did not have time to think of us at all. Little Jane and I need understanding, and you seem to need only business. The biggest business of life is to understand those you love and help them to be useful in their different ways. But your wife and child mean so little to you that we are leaving. I want Jane to grow up as Jane, not as a mere cog in some business, Don't try to find us for we will be far away. Why not try to understand others and not spend so much of your time in your own garden?

"Mary."

BETH thought for twelve years he has been helping others to understand and be understood, but he had never told his story to anyone except her. He had resigned his position to spend his time and money in the great task, of helping others. He was Uncle Jay to many. Had he found understanding himself? Beth wondered.

She handed back the letter. "Thanks, Uncle Jay. May I use your story in mine? I am sure I will tell it well and you shall see it published. Oh Uncle Jay! I am so happy you told me your story. And you were John! but where is Mary?"

"I don't know. I waited and hunted but couldn't find her. I was angry and stubborn, and my pride was hurt. What would the town say? After a short time the truth seemed to dawn upon me. Then I made my decision."

"And oh! how successful you have been," Beth replied. "You are loved by all. Uncle Jay, I shall be so much happier with Jack now because of you."

AFTER Beth left Uncle Jay sat a long time. He seemed to be reaching out with his thoughts. "I didn't understand," he said to himself, "but now I could and would. But it is too late for me I fear."

He settled deeper into his chair and gazed out through his favorite window. This window faced the

PROVO PUBLIC LIBRARY

east and he had spent many hours there in the evenings looking and wondering and waiting. Tonight was peaceful; the colors on the mountains were shot through with bits of light from the dying sun. Rousing himself he went to bed; but twice softly called a name twice ere he dropped off to sleep.

AND you really like it, Uncle Jay?" Beth was so happy this morning as they finished her story. "Did I tell it so all will understand? I so hope that as mother reads it she will see as we see. Do you think she will?"

Beth was beautiful in her wistfulness. She had put so much of her own aches and desires and soul into the story she had written that Uncle Jay caught the cry of her heart which enhanced the cry of Mary's, as heard by a girl who understood.

"Yes, Beth, you have told it better than I could or did. It will reach hundreds, helping them to understand. It may reach someone who will know."

The door bell rang. They both jumped. Beth flushed. She went to the door and opened it. A young man of twenty came in, caught her in his arms and kissed her. They turned to Uncle Jay, who had stood during this greeting.

"Uncle Jay, here is Jack. We are going to get married to-day and we are going on our honeymoon tonight. We wanted to see you before we went, for we knew you would understand. Don't tell mother; she wouldn't understand. Daddy will need to know and we wish you would tell him.

"You remember Jack, don't you? He is the boy I have played with in school. I love him so much, Uncle Jay, he has read your story. He is just the nicest boy there is in the whole world. Don't you think he will always understand?" Beth was so happy and excited that she didn't see on the face of Uncle Jay the smile of gladness; for he knew Jack would appreciate Beth.

THEY walked to the door—two young people just in the commencement of life, loving each other: and an old man, kindly and mellow with life's sadness and sorrows and success. He had listened to many for nearly twelve full years.

At the door Beth put both arms around his neck and kissed him and cried. Jack squeezed his hand, and they both went down the steps, happy—yet a bit sad.

TO the young, a month passes quickly; to the old, time drags, especially when they are waiting.

One day, at the end of a month, Uncle Jay was interrupted by the ringing of the door bell. On opening the door he saw Beth's mother. In her hand was a magazine, and there were tears in her eyes. "May I come in, Uncle Jay?" she asked. "I want to talk to you."

"Come right in Mrs. Jensen," and he led her to a chair near the window. She sat down, waiting a minute before she began.

"I didn't know you had such a story. It has opened my eyes. When I was here before, the day Beth got married, I was bitter and my pride was hurt. I didn't understand, but now I am beginning to see. Do you think I can begin to make up for the things lost?

"Mr. Jensen was smiling when I told him I was coming here to talk to you. I never knew him before so well. He knew Beth was gone, and

I found several cards from her to him. I see why she didn't send a card to me. I didn't and wouldn't understand. Help me to get back my Beth and her husband. I want them in my heart and understanding."

UNCLE JAY was smiling his old smile.

"My flowers grow best when I place them where they can develop with others. If I interfere too much, they do not grow the best. And with children and grown-ups, we should present situations that will permit them to grow and develop their own natures under sympathetic and careful guidance. If I were you, I would get beautiful announcements of Beth's marriage, and have a welcome-home dinner."

"Oh, could I! Do you think she would love me? If she would, I—." Mrs. Jensen went home. Uncle Jay smiled happily as he snuggled into his chair for his afternoon view from his window.

MRS. JENSEN came early one morning some two weeks after her last visit. She was happy and there was something about her that was new to Uncle Jay. She walked into the house, and said, "Uncle Jay, Beth and Jack will be home tomorrow, and I want you to be with us. Will you come?"

"Yes, I will come to see you and the young people."

Beautiful indeed was his view that afternoon and the next morning from his window. When the world is happy and we help others to understand, then flowers and color and trees and birds mean so much to our souls.

Uncle Jay was happy as he walked over to the home of the Jensen's. He stepped on the porch, and then someone had him by both hands. "Oh, you old darling. I am so glad you came to my dinner. Mother has told me all, and I have told her all. We are going to understand each other better. Daddy is all smiles, and Jack is happy—all because of you." Beth kissed the cheek of Uncle Jay, taking his arm to enter the house.

THE dinner was delightful. Mother and Daddy, Beth and Jack, told stories and jokes: after dinner they sang songs.

As Uncle Jay arose to go home, Beth said, "Uncle Jay, there is a recompense for every act of our lives. You will receive your happiness and rewards. I just know you will." Slowly he walked home. "Rewards," he thought. Entering his home, he found his seat near the window: the evening picture was peaceful, filled with remembrances.

The door bell rang. He went to answer. "A telegram, Uncle Jay," said the boy. He signed and went back to his chair. He waited a minute, for he never received many telegrams. He opened it. He turned pale, and then the paper slipped from his hands. It read:

John:

I have read your story. I am also beginning to understand. Jane is well and wishes to see her daddy. May we come home to you. Then I can help you to help others understand.

"Mary."

Uncle Jay sat thoughtful for a few minutes. He reached for the telephone, and a note of joy was in his voice as he said, "Long distance, please."

Notes from the Field

THE Sacred Grove was the setting for the first general conference of the Eastern States Mission Relief Societies ever held. Saturday morning, July 26, 1930, about five hundred people assembled in the beautiful spot so sacred in Church history, and a greater understanding and appreciation of the wonderful work the Relief Society has done, and is doing, was instilled into the hearts of those who enjoyed the splendid program, composed of short addresses, musical numbers, and a pageant. Addresses were given by Mrs. Alice D. Moyle, president of the Eastern States Mission Relief Societies; Sister Marian Agren, counselor and secretary of the Mission Relief Societies; Dr. Fred G. Taylor, president of the New York branch, and President James H. Moyle, of the Eastern States Mission. Music was furnished by Sister Margaret Romain Browning, the Pittsburg Relief Society harmonica band, and Elder Merrill B. Tew.

A special feature of the program was a pageant entitled "Eternal Womanhood," portraying the admirable qualities which characterize every true Relief Society woman. It was very beautifully presented by representatives from the thirteen Relief Societies of the Eastern States: Rochester, Syracuse, Hartford, Boston, Buffalo, New York, Newark, Erie, Washington, Philadelphia, Pittsburg, Salem-Lynn and Binghampton. Of the 392 women enrolled in the Eastern States Mission Relief Societies, 127 were present at the roll call of this memorable meeting, others came after the count was taken. All of the 23 Societies in the Mission were represented with the exception of one. This was a splendid representation, and the effort put forth by the women to come so long a distance was greatly appreciated. Some of the

SCENE FROM THE PAGEANT GIVEN AT THE FIRST GENERAL CONFERENCE OF THE EASTERN STATES MISSION RELIEF SOCIETIES.

sisters traveled over 400 miles to be in attendance. The secretary writes: "We are happy to have present 9 Relief Society members from the East Central States and Canadian Mission, and several members from Societies in the stakes of Zion. The spirit and inspiration which permeates the Sacred Grove was manifest in rich abundance, and all expressed themselves as thankful for the privilege of being there. It is hoped that the inspiration and spirit received at this time will be carried into every Society of the mission, and will inspire all the members to renewed diligence and faithfulness in performing their mission, which is the uplifting of conditions among mankind; of bringing truth and light to the world; of urging men to serve God in righteousness."

Immediately following the meeting, the Relief Society members were the guests of the Eastern States Relief Society President, Mrs. Alice D. Moyle, assisted by Marian Agren. A delicious box luncheon was served in the Grove.

East Central States Mission:

THE President of the East Central States Mission Relief Societies writes of the progress of the Relief Society in that mission. A visit to North Carolina, Virginia, West Virginia and Tennessee shows the development of the organization and is evidence of the fact that the Relief Societies are doing a wonderful work. The District Presidents say they are the backbone of a very wonderful organization, and wherever the Relief Society is active, the Church is assured of a good branch. Everywhere the sisters are trying to encourage others to bring friends with them and join in the wonderful lesson work, and this is the means of making many friends in the mission field. One organization had a wonderful record, and there are interesting reports from many others. It is very evident that the Lord is blessing these sisters for their diligence and faithfulness in the cause of truth. The Relief Society work teaches one to appreciate more each day what a joy it is to be able to help one's fellowmen. The feeling is expresed by many of the sisters that they wish they could devote more time to the work, for it is all in the cause of truth and is a blessing in every way. The experiences received through this service in the Relief Society work, the feeling of responsibility which comes with this, and the whole spirit of the work, is evidence of its power for good and the light and inspiration it is to the sisters who are fortunate enough to enjoy it.

FROM far off Tahiti comes the following interesting letter from the president of the Relief Society, Sister Marguerite S. Burbidge. "In Takaroa I had the pleasure of attending the April Conference and a very fine session was held. There were three branches represented, sisters coming from two other islands. They came over 80 miles in a small 10-ton gasoline boat, and in order for them to get back to their homes they were compelled to travel that distance in a little 5-ton sailing boat, but they arrived here in safety. I thought perhaps you would like to see a picture of the Relief Society at Takaroa, so I am sending you a snapshot.

"We who are blessed by living in a country such as the good old U. S. A., do not appreciate the many blessings we receive. These poor people in Tahiti, certainly do work under a handicap. They have no one to in-

RELIEF SOCIETY OF TAKAROA

struct them in the Relief Society work, except the Elders, and all the wonderful material that is contained in the *Magazine* is simplified for use here. The sisters have no way of gaining new knowledge, as there are no schools, and no books are published in their language except the Bible, Book of Mormon and Doctrine and Covenants. Of course these are very wonderful books, and the sisters get a great deal from them, in fact they are the only ones that can be used in the lessons, but all the wonderful lessons on home, health, social problems, and literature, that can be given to more fortunately circumstanced people, it is impossible to get over here. Then too, the living conditions of the people in this land make it very difficult. The people own the land around the lagoon, which covers a territory about 12 miles long and 4 miles wide, and every two months they go to different portions of their land to make the copra, and this takes them about one month out of every two away from their city. However, they try to hold their regular meeting inland, but of course all of the sisters cannot get there as their land is sometimes several miles away from the little church house made of cocoanut boughs, and the only means of travel is by sail canoes. I attended one of their meetings while they were inland, which is almost a wilderness, a barren coral reef with cocoanut trees growing all over. The natives made little houses out of cocoanut boughs, and they live just like campers while inland. They had a very fine meeting, but all the sisters were not there. They hold their meetings regularly and try, in their way, to do all they can to make a success of the work.

"I am very anxious to be able to do all I can to help the sisters here in Papeete, by giving them some of the wonderful lessons contained in the *Magazine*. I am in hopes that we shall be able to put on a pageant for next conference that will create a new interest in Relief Society work."

Northwestern States Mission:

THE Relief Societies of the Western Division of the Northwestern States Mission held a convention in Portland on June 11, 1930. This section of the mission felt truly happy in having President Louise Y. Robison in attendance. Three sessions were held with representatives from 17 different Societies, all traveling some distance, two of whom traveled over 300 miles to be in attendance at the convention.

The Executive Officers' session was held in the beautiful Relief Society room, and reports were given by each president. These reports were based on a questionnaire which had previously been mailed to the presidents. The reports were very excellent, and every Society reported the hope that decided improvement in all branches of the work would be in evidence; that Relief Society ideals, visiting teachers' activities, and all other things pertaining to the work would increase in efficiency and swell the membership. At the close of this session all Executive Officers, as guests of the Portland Relief Societies, were taken to the banquet hall, where a luncheon was served by special officers of the Portland Societies. These 52 guests were seated around artistically decorated tables, forming a square, with a "Portland Rose" for each guest.

The afternoon and evening sessions were well attended and inspiring talks were given by President Robison and Mission President William R. Sloan and Relief Society Mission President Pearl C. Sloan. Appropriate hymns and musical numbers were also a pleasing part of the conference.

In keeping with the saying of Frances Willard: "The mission of the ideal woman is to make the whole world home-like," the Relief

NORTHWESTERN STATES MISSION GROUP

Society room and the chapel were beautifully decorated with flowers, and a spirit of love and sociability prevailed.

New Zealand Mission:

SISTER JENNIE A. MAGLEBY, president of the New Zealand Mission writes: "The successful meetings held at the annual conference, March 14-17 inclusive, at Tahoraite were all most inspirational. Everyone who was in attendance expressed gratitude for the spiritual food, and for the improvement they felt would result to themselves and the organization.

"Several instructive meetings were held. The testimony meeting had a wonderful effect; it inspired all to do their utmost to serve their fellow-men by means of the Relief Society organization. In the general meeting a new slogan was introduced and accepted: 'We cultivte the beautiful.' The program given on Saturday evening was a great credit to the Relief Society sisters; the theme of the evening was Prayer. The songs and speeches were appropriate, and the pageant "Divine Guidance" created a sacred atmosphere. One expression made by a European and an old member of the Relief Society was typical of the effect, 'The pageant alone was worth my 550 miles travel to attend this conference.' Very few had tearless eyes during the rendering of the beautiful program. The sewing exhibition was excellent. It consisted of floor mats, pillow cases, quilts, baskets, kits, overalls, shirts, carpet slippers, and children's clothing. Money collected and turned in to the general Relief Society for the sale of these goods amounted to approximately $35.00. Many other articles were sold and the remuneration was placed in the branch treasuries.

More hospitable and efficient managers than the Tamaki Relief Society sisters would be difficult to find. During the Hui their homes were open to the Elders from Zion, the sisters, and all the European saints of New Zealand. The people moved into private marquees on the grounds to accommodate their guests. The table service was miraculous. The native sisters served the number of two thousand people delicious meals for five days, three meals a day, except Sunday. The bell was rung, people were served within an hour, and all the waiters and cooks were able to be in their respective meetings on time. No one person seemed burdened with the load, everyone did her part well and in a good spirit. The Tamaki branch has a membership of 22 women, and with these and the aid of their husbands and children, the crowd was handled without a break in the routine. The tables seated 400 at a sitting, necessitating many re-servings. Such systematic service and food so tasty, economical and wholesome could not be surpassed. They did their work and attended meetings too. It was really a marvel. Altogether the spirit and the service rendered by these marvelous native sisters is beyond adequate expression. Such events as these do much to strengthen the faith of the people, for it is a living example, a practical demonstration of faithful, devoted, humble and praiseworthy effort of the Relief Society."

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON - - - - - - - - - - - - President
MRS. AMY BROWN LYMAN - - - - - - - - - - - - First Counselor
MRS. JULIA ALLEMAN CHILD - - - - - - - - - - - Second Counselor
MRS. JULIA A. F. LUND - - - - - - - - - - - General Secretary and Treasurer

Mrs. Emma A. Empey
Miss Sarah M. McLelland
Mrs. Annie Wells Cannon
Mrs. Jennie B. Knight
Mrs. Lalene H. Hart
Mrs. Lotta Paul Baxter
Mrs. Cora L. Bennion
Mrs. Amy Whipple Evans
Mrs. Ethel Reynolds Smith
Mrs. Rosannah C. Irvine
Miss Alice Louise Reynolds
Mrs. Nettie D. Bradford
Mrs. Elise B. Alder
Mrs. Inez K. Allen
Mrs. Ida P. Beal
Mrs. Kate M. Barker
Mrs. Marcia K. Howells
Mrs. Hazel H. Greenwood
Mrs. Emeline Y. Nebeker
Mrs. Mary Connelly Kimball

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - - - - Mary Connelly Kimball
Manager - - - - - - - - - - - - - - - Louise Y. Robison
Assistant Manager - - - - - - - - - - - - - - Amy Brown Lyman

Room 20, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XVII OCTOBER, 1930 No. 10

EDITORIAL

Conservatism of Leadership

"And those behind cried—'Forward!'
"And those before cried—'Back!'"
—Macaulay.

MANY people chafe because things do not move faster. They criticize the leadership questioning why this isn't done or why that. No general can lead his army farther or faster than they will follow. It would spell disaster to order a charge if the rank and file would not obey. Leadership requires foresight, insight, enthusiasm, but above all does it require judgment. The leader must understand his people, what they can do, what they will do, how strong they are, whether they are made of material that will do the seemingly impossible, whether they are so tempered that practically nothing is impossible to them. Knowing these things he decides how far they can go, what they will attempt, what they can accomplish. He must have faith in them—but an understanding—not a blind faith.

And so there comes with positions of trust and responsibility conservatism. Many in the rear murmur and chafe and cry "Forward." They forget that it takes time to scale the Alps. Moses, no doubt, was criticized. Why lead a people for forty years in the Wilderness when the Promised Land was so near? He knew they needed to be prepared for entrance. It would be well for the impatient ones to ponder well these words of G. K. Chesterton, "Men are progressive because they are a little behind the times.

They are reactionary because they are a little in advance of the times. It sounds like a paradox, but it is really a very practical and even inevitable state of things, given certain conditions. Those behind will still cry, 'Forward!' and only those far in front will cry, 'Back!' when the vanguard of the army has come suddenly to the edge of a precipice."

One must be very much more careful if a cause rests upon his shoulders, if he is responsible for a nation's welfare, if a people look to him for leadership than is necessary if he stands alone—then and only then can he be a free lance.

To Our Relief Society Members

OUR season's work is now well under way. Let every officer and member resolve to make it the best ever enjoyed. May the visiting teachers carry more forcefully worthwhile messages. May the work and business sessions be more successful in training the hands of our women and in the amount of work accomplished. May the class work exceed all previous years in the number who study and participate in the class discussions. May the ministrations to the needy be more helpful because they are based on knowledge of how better to serve.

"Interchange, not the mere reception of ideas, is the vitalizing process."

We cannot too strongly urge that a big effort be put forth to get our members to read the lessons provided and do as much outside research on the subjects as time and opportunity permit. Let our Relief Society class leaders be not satisfied to have fine lectures delivered week after week, but let them put forth every effort to get all or as many as possible of those present to participate during the lesson period.

Each one present should give as well as take. The interaction of mind on mind brings ideas and attitudes that are most desirable. "The great individual is the interesting individual. He listens. He unites his mind with other minds. And out of that union of his mind with many minds come a breadth and power of insight not otherwise achieved." In adult education, discussion is increasing, the lecture method decreasing. Dr. Alexander Meiklejohn is beginning an experiment in the University of Wisconsin which eliminates the lecture system and inaugurates a technique of group mental life. At Swarthmore College, honor students gather in weekly conferences with all their instructors sitting together as a group and jointly discuss their subjects.

Overstreet says, "The passively heard lectures are losing ground as a method of adult education or of any education. Those people out there in the seats must do more than feed upon their host; they themselves must generate something. There is a growing movement to supplement the lecture with vigorous discussion, in some case even to get rid of lecturing altogether and substitute a process of group inquiry and group solution."

Let us be up to date and use the best methods in our class work.

To Our Class Leaders

EACH year some teachers read over the first lesson in a course and decide that it is beyond their capacity. They go around saying "I can't do it." The feeling of their inability to handle the subject grows as they continually iterate to themselves and to others "I can't do it." How much more helpful it would be to say, "I can and I will." If they would reread the lesson and the references again and again and ponder well over the subject matter light would illumine the dark places. Then, too, they would find that subsequent lessons in the course would get easier to present. Ways of developing the subject would come to them and the joy of mastery would be theirs.

Ever Learning

"Growth is the supreme law of mental life. Intellectual stagnation is the beginning of the end, even though that end be long delayed. Already dissolution has begun, whether its processes be swift or slow."

THERE was a time when learning was thought to be the prerogative of youth, now by scientific investigation it is shown that the adult is quite as capable of learning as is the child—indeed many learn quicker and more effectively. Professor Thorndike of Teachers College, New York, proved by experiments that in learning new muscular coordinations adults learned in a few score of hours what children required two years to master.

Thinkers now see clearly that learning, growing, developing, is a continuous process. To the Latter-day Saints the vision is given that man's obligation is to learn here and now, in the hereafter and through all eternity. Wonderful opportunities are offered to all Church members and to any others who will avail themselves of the privilege to study, learn, discuss. The different Auxiliaries offer courses of studies that may well be compared with similar courses given by colleges and universities. All are urged to secure the lessons, peruse them, do the reading suggested, and then come to the associations and discuss what has been read and thought through.

Mortal Faith

By Zentha Garff

Our dear friends leave us, one by one,
And leave us in the darkness, as the sinking of the sun.
The dear ones pass, we mourn each one,
Never a death but we would have undone.
And still we know that when our rest we've won,
We will stand together to watch the rising of the sun
And He will count us, one by one.

Guide Lessons for December

LESSON 1

Theology and Testimony

(First week in December)

BOOK OF MORMON: HELAMAN'S "STRIPLING SOLDIERS"

Assignment

This lesson covers the *Book of Alma* from chapters fifty-three to the end, including chapter fifty-three. In the latest edition of the *Book of Mormon* it covers twenty-eight pages. Since the greater part of the history recorded here either relates directly to the activities of two thousand young Ammonite soldiers or grows out of those activities, we have chosen to center the lesson in this remarkable group of boys.

The Story

The story is as follows, briefly told:

The people of Ammon, as they were called, chafed under the fact that they had convenanted never to take up arms against their fellows. Yet their adopted country was in peril from the Lamanites. If it had not been for the persuasions of the Nephite leaders, they would have broken that covenant and joined the army.

But since that covenant was entered into, a new generation of men had grown up. The way out was therefore clear. These young men, of whom there were two thousand, could fight for their country. And so they did, under the leadership of the chief high priest—Helaman. This was while the war was at its height—the year twenty-six of the Reign of the Judges. Later, sixty others joined the force.

Five years, all told, these youths were in the thick of the fight in one section of the country. They were brave to the point of daring; they not only never flinched nor held back in an emergency, but were always eager to throw themselves into line; sometimes their commander put it up to them whether or not they should fight, but invariably their answer was an eager yes. And yet, not one of the two thousand sixty met death, although every one of them was wounded many times. This is remarkable. It was thought so by Helaman and by the whole force in that part of the country. Over and over again Helaman, in his letter to Moroni, comments upon the strangeness of the fact.

Not only so. But Helaman, after inquiring of the boys themselves, attributed it to their faith in the power of God. And, when he inquired into the source of this implicit faith, he found it in the wonderful mothers of these wonderful boys. "Our mothers taught us that, if we did not doubt, God would deliver us." It is an extraordinary application of faith.

---

*Through a mistake the first lesson for this year was given as beginning with chapter 37 of Alma. It should have been chapter 29. This matter should be read, so as to keep the thread of the history.

Notes

1. *A Background of War*: Our own World War lasted four years. We thought that a long time, we who lived through it. And it was. But what shall we say of a war that continued for almost thirteen years? That is how long this war lasted between the Nephites and the Lamanites, if we count from the time of the defection of Amalickiah the Traitor. The war spirit was everywhere.

Evidently, however, there was no "draft law" among the Nephites, either at this time or at any time in their history. Whoever wanted to join the army, did so; and whoever wanted to stay at home, did that, too. And there were a great many "slackers" during these thirteen years. Also, the "king-men" were much in evidence at one time. For these not only still chafed under their defeat, but formed an alliance with the enemy, drove the chief judge from his office, and set up a king of their own. So that during at least part of the time that this war continued, these who were fighting to preserve their national existence, had to contend also against traitors in their own ranks. Since the beginning of the nation there had been no times quite so perilous.

2. *The Spirit of the War*: Men who have been in war in our own age —the Civil war, the Mexican war, the Spanish war, the World war—have said that, once they got the spirit of battle, it was not a difficult thing at all for them to choose their man on the opposite side and to pick him off as if he were a bird or an elk, and that the more they did of this the easier it was to do it. The spirit of war is blood. It brutalizes not only those who engage in the actual fighting, but it coarsens immeasurably those who are at home raising the food and supplying the equipment. That is the general rule.

But here, in this war, there is a quite different spirit. We have already mentioned this fact, but it will bear amplification now, since it is so marked in the details of this lesson.

The Nephites, not only the commanders but the soldiers as well, have a horror of taking human life. This feeling they have got out of their religion. Only an extreme situation can force them to kill their enemies. Teancum, that fine patriot so clearly outlined in such few lines, steals over the enemy walls at night and runs his sword through the sleeping Amalickiah, but it is only because by killing that arch-traitor, he can prevent a greater shedding of blood. That section of the army where Helaman is, adopts the strategem in place of face to face fighting, chiefly because of this extreme reluctance to take human life.

Moroni, time and again, refuses to take advantage of any situation to kill needlessly, or even to kill where it is obviously to his advantage. Even the two thousand young Ammonites say to Helaman, when he asks them if they will turn and fight Antipus, "We would not slay our brethren if they would let us alone." That is the thing in a nutshell. On the part of the Nephites the whole war is a war of defense.

3. *Moroni the Soldier*: The outstanding character in this war, of course, and one of the outstanding characters in the entire *Book of Mormon, is* Moroni, the commander in chief of the army. He is the embodiment of the finest that is to be found in man.

He is a man of unbounded resource. It is probably he who first used armor and breastplates and shields among the Nephites. We gather this from the astonishment of the Lamanites who came against his men in that first battle. Also, it would seem, he was the first to throw up earth-works and top them with wooden breast-works as a means of protecting cities in times of war. At any rate, whenever an emergency arose, Moroni was always equal to the situation. He was never one to just wonder what to do; he thought the situation through, and acted.

He was a patriot, if ever there was one. He loved liberty more than he did life. As soon as human freedom was threatened, he arose in its defense. That plea which he made at the beginning of the war stands unrivaled either in the *Book of Mormon* or elsewhere, for impassioned loyalty to a political ideal. And then, see how he writes to the chief judge, when it appears that something is wrong at home, while the men who are sacrificing to save their country are starving. "Behold, I will leave the blessings of God upon the army, and I will come unto you and stir up insurrections even until those who have desires to usurp power and authority shall become extinct."

He has unusual common sense. "Do you suppose," he writes to Pahoran, "that the Lord will deliver us, while we sit upon our thrones and do not make use of the means which he has provided for us?" No man had deeper faith in the power of God than had Moroni. But he believed also that "God helps those who help themselves." And then, look at the broad sympathy and tolerance he has for the very men he is fighting—the Lamanites. In this same remarkable letter he writes, "Can you suppose that the Lord will spare you who are undermining our liberties and at the same time come out in judgment against the Lamanites, when, as a matter of fact, it is the tradition of their fathers that has caused their hatred against us?"

He has the finest kind of restraint. Ambition is one of the strongest feelings in man. Man loves power, and usually he lets nothing stand in his way to it. At this time Moroni is easily the most powerful figure in the nation. The destinies of his people are in his hands. He is the commander of the army. He is conducting the greatest war of history, so far as the Nephites are concerned. And he is under no illusion as to his importance and his power. That is evident from the words and tenor of his letter to Pahoran. Yet he does not misuse his power. He could be the ruler of his nation, but he retires to private life so that he may die in peace. Washington is not more magnificent in this respect than Moroni. And that we are dealing with a primitive people does not lessen his grandeur.

4. *Goodness against a Background of Evil*: These things we have noted in the preceding paragraphs—the great reluctance of the Nephites to kill, the deeply religious nature of the commanding officers, the fine self-restraint of Moroni—are quite unique in the history of mankind. In the slime of war and degeneration there grows a fineness, a goodness, a spirit-control that is nothing short of beautiful. Imagine a modern general closing his report to his superior with the words which Helaman uses to Moroni:

"And now, my beloved brother, Moroni, may the Lord our God, who has redeemed us and made us free, keep you continually in his presence." Of course, we cannot imagine the thing in ancient times at all, outside of the *Book of Mormon*.

It is this good in the midst of evil that Mormon, the abridger of the Nephite record, has in mind in his book, as he describes the war. Otherwise the details of the war would not have been set down at all. Mormon wishes to tell how the spirit of Christ dominated the Nephite life even in war. It is a great record.

5. *Emigration:* At the close of the war, there was a great deal of shipbuilding going on. Hagoth is mentioned in this connection, and is represented as being "an exceedingly curious man." The "land northward" was reached by way of the sea. But at least two of the ships, loaded with men, women and children, went out to sea and "were never heard of more." It was supposed by the historians that their passengers were "drowned in the depths of the sea."

A great deal of curiosity has been expressed by the Latter-day Saints over this man Hagoth and these ships that never returned, especially since the conversion of so many Sandwich islanders to the faith. Many of our missionaries there have believed these natives to have been descendants of the people who left the mainland of America and, instead of being drowned, reached one of the islands and decided to stay there, or, finding themselves there, were unable to return. And many things would go to show that this belief is founded in fact. Dr. Louis R. Sullivan, anthropologist of the Bishop's Museum at Honolulu, says that, although the matter of the origin of the Polynesian peoples has not been positively decided, he himself is convinced that they came originally from the same race as the American Indians.

Questions

1. How do you suppose the mothers of the two thousand and sixty young Ammonite soldiers managed to implant such faith in God and his power in their hearts? Try to imagine the process. Is that sort of thing done today?

2. How do you account for the fact that these Ammonite mothers —and the Ammonites in general, as a matter of fact—exhibited more faith than the Nephite mothers, or the Nephites as a whole?

3. Justify the idea in the Nephite leaders that it was not a wise thing for the Ammonite men to break their oath and join the army.

4. Explain the war spirit among us during the World War. Show the particulars in which it was not wholesome in its effects, both during and after the armistice. How, then, would you account for the spirit shown during the Nephite war?

References

Reynolds—*Dictionary of the Book of Mormon*, under Helaman, Moroni, Teancum.

Evans—*Message and Characters of the Book of Mormon*, Chapters 22, 23, 24.

LESSON 2

Work and Business

(2nd Week in December)

The Teacher's Topics for this season deal with material vital to our women, viz., the opportunities offered by the Relief Society, the obligations membership entails, and our responsibility to sustain the law and to sustain Church organizations. Our obligations to friends, family, and to ourselves will conclude this year's series of topics. We trust our teachers will enthuse those whom they visit with a desire to actively participate in Relief Society work, to sustain the law, to assist in building up Church ogarnizations, and to fulfill their obligations to their friends, their family, and to themselves.

Teachers' Topic for December

(This topic is to be given at the special teachers' meeting the first week in December.)

Spiritual Growth in the Relief Society

Spiritual opportunities for women of our organization are many and varied. Covering a period of many years we have studied lessons in theology which have been plain, convincing, and inspirational.

If we have lived up to our privileges we have been constant readers of the Scriptures, developing a deeper spiritual appreciation of life.

The privilege of working in temples is a developement which few women have experienced in the history of the world.

Our testimony meetings each month where women may express gratitude for the blessings of the restored gospel, should be faith promoting and increase spirituality in our lives.

Having husbands and sons holding and magnifying the priesthood and living according to its teachings will elevate and refine our lives, making possible the constant influence of the Spirit of God in our homes.

The members of our great organization conduct their own meetings, giving an opportunity to thousands of women to learn the art of public prayer and benefit by its wholesome effect.

The following figures taken from the 1929 Annual Report gives an idea of the number participating in verbal prayer.

No. of meetings held in wards	54,955.
No. of meetings Stake and ward officers (Union)	1,096.
No. of meetings Stake officers	2,085.
No. of meetings Ward Conferences	1,192.
	59,328.
	2.
	118,656.

LESSON 3

Literature

(3rd Week in December)

THE SHORT STORY: BIBLICAL LITERATURE

Studying the Bible as literature, just as we would study a group of English poets, is a comparatively new thing. Too many people have thought of the Bible as God's word and let it go at that. Ever since the Bible was compiled, it has been recognized as one of the great literary works of the world, but it has not always been taught as such. Individuals have always been discovering that the Bible gave them as much pleasure as reading a good story or poem did. Then, instead of remembering the great book as something heard in childhood and kept on a shelf to be read "sometime" for spiritual good, they read it because they really enjoyed it.

But the Bible cannot and should not be detached from its spiritual message. The fact of its being God's revealed word makes it the more satisfying to read. Yet in this lesson on "Biblical Literature" the stories should be considered first as stories given to us by the people of Canaan.

The six short stories are all from the ancient Hebraic people. Some of the stories have been taken from the Bible, one from the Apocrypha, and the others from the Talmud. It is impossible to trace the history of Jewish short stories up to and including modern times. The reason is not because the Jews have had few writers, for they have always numbered some of the world's greatest authors among them, but because their racial life has been too long confused. A few writers have used Hebrew, but most of them have written in their adopted language. Today, the Jewish writers who wish to use their own tongue, employ modern Yiddish.

The Book of Ruth is one of the great Hebrew stories. Characteristic of Hebrew, it is written in overlapping prose and verse. It is often classified as an epi-idyl, for it treats of love and domestic life and is part of the historical panorama. There is no trace of war found in it; its disasters are those that come from grief, exile, and poverty; and its dramatic pictures are those of country festivities, folk ways, and devotion that go on undisturbed through the years.

In the story of Ruth, Naomi is the strong character, one who achieved no great deed to make her name immortal, but who was beloved and remembered because of her magnetic personality and the steadfastness with which she lived her beliefs. Even her name meant "The Pleasant One."

Of her life before her marriage little is known, perhaps because it was so peaceful. Her troubled days came after her wedding. Famine was one of the first cruel visitors. Elimelech's land would not yield them a living, so in the manner of families of all time, they migrated to a more fruitful country. Moab was the land chosen. Here the young couple and their two small sons began their exile. The climate was different, the customs strange, and worst of all the Moabites worshipped alien gods. Now, the Jews, in spite of their long career of wandering, have ever been a home

people, and the family must have lived with stifled desires for the home country.

Time passed; Elimelech died; and Naomi was left to find wives for her sons. This was of utmost importance—the Jews believed in the immortality that comes from posterity. Ten years after both sons were married, they were taken by death, and there were no children to carry on the line.

With no strong link to bind her, Naomi decided to return to Judah. She did not go alone as she had planned, for both Ruth and Orpha desired to go with her. Naomi, who felt that she lived under a dark spell, discouraged the two women, but so great was Ruth's love for her mother-in-law that she cast aside all bonds of home and became herself an exile.

Naomi was still remembered and loved in her native land, but the family property had long passed to other hands. She had no other choice than to live in obscure poverty.

From here on, the idyl pictures the wheat and barley harvest of the countryside; the progress of the reapers; the girls gleaning behind; the common meal taken in the heat of the day; and the master coming to greet his workers. Then Ruth appears to glean. The account of her love for Naomi has already made her a little talked of, and the story relates with a strange charm how the little attentions were paid to Ruth. Small details are supplied. There is the picture of Ruth eating what she thinks is sufficient and then saving a portion to take to Naomi, the sight of Ruth going home at night, not too weary to tell that she was well treated by the master, himself.

Naomi recognizes that the master is Boaz, a kin of hers. Through him Ruth's dark load may be lightened. The story tells us much of Boaz. He is a man of refinement and courtesy, along with his more material properties, and fit in every way for the courageous Ruth.

In the end, Naomi sees her family line restored. The black cloud that has followed her is dispersed. When her first grandchild is born, the women of the city sing to her of how his name will become famous in Israel. The last words make the transition in the main historical theme by telling that young Obed was the father of Jesse, who was in turn sire to King David.

The Bible houses many other epics, beautiful but lacking in the idyllic charm of Ruth. Among them is the story of Joseph, of Esther, of Balaam, of David, of Solomon, and so on interminably.

From the New Testament the text selects two stories, "The Prodigal Son" and the "Raising of Lazarus." The first is one of Jesus' parables. In them he taught his message that God was One of love, that he was no longer an "eye for an eye" god of the Old Testament. This idea of God's being filled with love was new to the ancient world. No religion had presented him in that light, and Jesus chose the beautifully effective way of the parables to make his message concrete.

A parable, as every one knows, is a little story with a religious idea or moral truth. It originally meant putting one thing beside another, and it has always carried the fascination that comes from detecting a real likeness between things which people supposed were utterly unlike.

"The Prodigal Son" is a small masterpiece of vivid portraitures, startling incidents, pathos, and dramatic power. Its theme has been used in hundreds of different ways. Today, writers could expand it into

a long short-story, a book, a drama, a motion picture, an epic poem, or a grand opera, but its original beauty would still be untouched.

According to the rule of all good stories, not a word is wasted. The main theme is struck in the first sentence, and no further description is needed to tell us the character of the younger son. "He took his journey into a far country, and there wasted his substance with riotous living." One sentence, but think of the vivid pictures a good play director could make from it.

There is no need to pause on the misery of the young debauchee. "And he would fain have filled his belly with husks that the swine did eat; and no man gave unto him," tells more than pages of descriptive suffering and longing. There is a deep suggestion in the words, "and when he came to himself." We can only guess the depths to which he had sunk and of the passions that had torn him before he felt he could humble himself before the family he had quitted in such defiant sureness.

After this the story quickens. It moves with the eager tempo of the returning prodigal. The character of the father is clear now, and there is a third person, the elder brother who has spent his time in hard work, sober living, and carrying out his father's wishes. What of him when he saw his father bestow unearned gifts on the recreant? We understand his emotions, too.

Most of the story tellers of the world would deprive themselves of some much-loved thing if they could end a story with such consummate art as this one. Two or three lines and it is over. The ending is definite, but there are a great many things over which the reader may puzzle.

The "Raising of Lazarus" is a story almost as beautiful in art, but it will never have the same appeal as the "Prodigal Son." Death touches us all, but we have long schooled ourselves to its finality. It is the emotions of the sinner, the loving parent, the baffled good son that touch us most.

The Talmud, from which the last two stories are taken, is full of moral tales. These two are both brief enough to be read in class, and the last one, "The Jewish Mother," is fit to take its place beside the famous mother stories of the world.

References

The Bible; Modern Reader's Bible; Moulton's Bible Stories; Old Testament Stories. The Literary Study of the Bible; Purinton's Literature of the Old Testament; The Book of Tobit is also another beautiful story from the Apocrypha.

Questions

Why do not the Jews have a national literature of modern times?

What is an epic? An idyl? Justify the Book of Ruth's being called an epic-idyl.

Locate the lands of Moab and Judah.

What racial characteristics are exhibited in the story of Ruth?

Why did Naomi choose Moabite wives for her sons?

What differences can you see between the characters of Ruth and Orpha?

Why is Naomi a great personality?

Why did Naomi wish Ruth to marry Boaz? Could he have refused? In what ways did he show himself to be very generous?

What are the Apocrypha and the Talmud?

What racial characteristics and

customs do you find in the story of Susanna?

In what other stories have you heard of Daniel's fearlessness?

What law of Moses is referred to in this story?

What comparison does Jesus use in his parable of the Prodigal Son?

Comment on the statement that the parables have greatly influenced mankind to accept the teachings of Jesus.

To which of these six stories can you best apply the tests of the short story?

Name ways in which this Biblical literature has been used.

Name some modern Jewish writers.

LESSON 4

Social Service

(4th Week in December)

PERSONALITY STUDY: THE PSYCHOLOGY OF CONVERSATION, PUBLIC SPEAKING AND WRITING

Based on Overstreet's *Influencing Human Behavior,* pages 71-109

The successful use of one's mother tongue is an art or skill which is largely the result of experience and training. The laws of habit formation apply, in learning to speak or write effectively, just as certainly as they apply in other human achievements. Of course it must be admitted that there is no easy formula for the mass production of truly great speakers or writers. But all of us can greatly improve in our methods of influencing the behavior of our associates through the means of language. It is the purpose of this lesson to consider certain very important psychological aspects of the problem.

Assuming that we are in real earnest in trying to profit by this series of lessons we will then not be discouraged by having our attention called at once to a great fundamental task that presents a real barrier to impatient souls who must get immediate results in order to be assured that progress is being made. This is the job of improving and enriching our own lives—the enhancement of our personalities. This may be "hard doctrine," but who can gainsay the author of our text when he says,

"* * * It is the personality back of the writing which gives the writing such power or lack of power as it possesses."

Almost in this same vein Henry Suzzallo says,

"There can be no cultivation of the power to use English without an adequate development of enriched thought to be expressed. * * * In the last analysis, good English is a matter of self-cultivation."

Having recognized the fact, that back of worthwhile communications are always worthwhile personalities we have no doubt renewed our determination to patiently work for self-unfoldment and increased service to humanity. What this implies is well outlined in the Sunday School, "Gospel Doctrine" leaflet for September 7, 1930.

Now what other important fundamental is often overlooked by

would-be conversationalists, public speakers, and writers? It is the one thing most stressed by Overstreet in the two chapters of our lesson for this month. It is that the successful speaker or writer must understand and appreciate the probable responses of his listener or reader.

To remind ourselves that this is coming to be recognized more and more let us consider two or three brief quotations. Here is the first paragraph from a helpful little book, "The Art of Writing English" by Brown and Barnes:

"This book is the outgrowth of two convictions. The first of these is that greater emphasis ought to be placed upon the fact that writing is not merely self-expression, but communication; in other words, that composition must be regarded chiefly as 'a double-ended process' in which the writer is successful only when he has produced the desired effect upon his audience. The second is that this communication through writing is an art, and must be studied very much as other arts are studied." This is emphasized again in an interesting and challenging short article by William E. Barton, which appeared in *The Outlook* for November 11, 1914. He shows that Theophilus (see Luke 1:1-4) influenced greatly both the style and content of Luke's version of the Gospel, and among other things he goes on to say,

"A letter is shaped quite as much by the receiver as the sender. A sermon is preached partly by the preacher and partly by the congregation. * * *

"It is so with all the great works of art. The painter sees before him a bit of nature which he wishes to interpret through his own temperament. Yes, but interpret to whom? Not till you know that can you fully understand the picture. A poet hears a song in the depths of his soul, and he sings it, and maybe sells it. Yes, but for whom? We are not wholly yet a race of potboilers. To somebody, for somebody, the world does all its fine things in art and ethics."

Consider also how this same fundamental point is implied in all of the following suggestions for estimating the character of a given audience as a basis for successful public speaking:

"Is this audience composed of young, or old people, or those of mixed ages? Are the members of the group highly educated or poorly educated when considered as a whole? What social class and which sex is chiefly represented? What purpose and attitude dominates the group; what mental set is predominant on this occasion? Are these auditors of the type that will passively accept whatever is presented, or can they be led to participate actively in the presentation and take an enthusiastic interest in it? May the group be characterized as negative, contrary, or even antagonistic; or may it be more fittingly considered as friendly and anticipatory?" (See West and Skinner—page 501).

Supplementary References

Driggs—*The Art of Teaching*—pp. 88-104.

Palmer—*Self-Cultivation in English*—pp. 1-41.

West and Skinner—*Psychology for Religious and Social Workers*—pp. 499-515.

See also accessible high school texts in Rhetoric and Composition and Public Speaking.

Problems for Discussion

1. The writer once read of a solitary prisoner confined in a cell of a

Siberian dungeon. He had an unquenchable desire to communicate with someone. After many attempts he finally got a response from an adjacent cell by means of taps on the thick prison wall. Later simple words and phrases were spelled to each other by this means by the two lonely prisoners. Still later the prisoners invented a checker-board-square arrangement for the taps on the wall which greatly lessened the required number of taps and thus facilitated communication. These prisoners who had previously never seen or heard of each other in this way became well acquainted and fast friends. Give reasons for or against considering this story far-fetched. Relate some striking or convincing incident to show how basic in our lives is the desire to communicate.

2. Comment on this quotation from Palmer: "So mutually dependent are we that on our swift and full communication with one another is staked the success of almost every scheme we form. * * * The persuasive and explanatory tongue is, therefore, one of the chief levers of life."

3. (a) Why is the enhancement of personality related vitally to problems of the effective use of language? (b) Just what does Overstreet mean when he says again and again that effective speaking and writing are "essentially psychological" enterprises?

4. Someone has said that an important requisite of a good conversationalist is to be a good listener. Consider this carefully also making observations. Report your conclusions in the form of several considerations in support of this statement.

5. (a) Suggest a plan for developing a pleasing well-modulated speaking voice. (b) Give several convincing illustrations to show how we tend to become more lip-lazy and tongue-lazy than we should be.

6. Suggest a good plan for increasing our vocabularies. Spend at least five minutes today with a good dictionary and report some of the things you learned; e. g. the correct way to pronounce: "interesting," "experiment," "genealogy," "data," "often," etc., and the distinction in meaning between such related expressions as "irony" and "sarcasm" or "to teach" and "to train." It is well for us to avoid the use of cheap unauthoritative dictionaries if better ones are accessible.

7. A man experienced in the writing game once pleaded with the members of a college audience to individually resolve to express in careful and beautiful English some worthy thought or observation each day. This daily written effort should represent one's very best even though the waste basket were half filled with discarded sheets before one were reasonably successful. To what extent do you think this would be good medicine for the members of our group? Why not start a sort of diary—not a monotonous commonplace narrative but a collection of brief expressions of our better selves, characterized "not only by distinction of idea but distinction of phrasing?" Some opportunities along this line might also be furnished by our efforts at letter-writing.

8. To what extent should we strive for spontaneous efficiency in our letter-writing—avoiding the accumulation of discarded sheets in the waste basket? Palmer says, "Accuracy and dash, the combination of the two, must be our difficult aim; and we must not rest satisfied so long as either dwells with us alone."

9. (a) Summarize the most practical suggestions you obtained from

studying the two chapters from Overstreet. (b) Discuss the psychological standards proposed in the text for judging the success of our speaking and writing efforts.

10. Comment on this from Palmer:

"He and he alone, is a well-educated person who uses his language with power and beauty. The supreme and ultimate product of civilization it has been well said, is two or three persons, talking together in a room."

11. (a) To what extent do you believe that worthy literary effort among Latter-day Saints is suffering from (1) too much favorable comment in the press when locally produced books are reviewed? (2) too severe and too frequent negative criticism? (Do our magazines and newspapers ever present reviews of a negative character?) (b) To what extent do you believe that public speakers are hampered seriously by insincere though not consciously unfriendly flattering comments made to them by listeners or by the lack of opportunity to get honest responses from friends and others who may have been present?

12. Explain what you think Cicero meant when he said, "He is the eloquent man who can treat subjects of an humble nature with delicacy, lofty things impressively, and moderate things temperately."

Lone Rock

To Alice Reynolds

By Claire Stewart Boyer

They salute you, the mightiest waves of the sea
As they gallantly dash towards the shore,
And the waves that have failed their destiny,
Returning, beg solace once more;
The omnipotent ocean is washing you clean,
It is helping to shape your soul,
And the hearts of the sea-faring folk are turned
To the Lone Rock that heralds the goal.

You are touched by His first precious morning light
You are kissed by His evening star,
You combine all the faith of the things to be
With the joy of the things that are;
And no matter what tempests the Master sends,
And no matter what mists arise,
You will loom, Lone Rock as a signal of hope
To our wind-weary, sea-faring eyes.

I am only a speck in the crowd afloat,
But sometimes as the night draws on,
I find myself thinking of you, Lone Rock,
And I muse till the break of dawn;
My comrades, somehow, seem depending on me,
And I know they'd rejoice if I spoke,
So I send you the trust of a thousand hearts
And the love of the sea-faring folk.

Is *Your* House in Order?

If you have a loving, devoted husband and father that's certainly a blessing.

BUT—is your future as secure as it should be?

The husband of today whose foremost thought is the comfort of his loved ones, will not gamble on their future. Life Insurance guarantees the continuance of the comforts in the absence of the husband—

THE BIG HOME COMPANY

can make your home happier with a policy to suit your purse.

BENEFICIAL LIFE INSURANCE CO.

Heber J. Grant, *President* — E. T. Ralphs, *Gen. Mgr.*

Our Reputation

Our enviable reputation in this State is the result of a strict maintenance to the foundation policy. That policy in brief is "To give every customer the MOST of the BEST merchandise at the LOWEST cost consistent with first quality goods."

O. P. SKAGGS
FOOD *Efficient Service System* STORES

"A Surety of Purity"

Sego MILK

for Puddings Pies *and* Custards

Cream's Rival

At All Grocer's

Relief Society Women---
Attention!

After sixteen years of service to the people, the BURIAL CLOTHES DEPARTMENT of the Relief Society takes this opportunity of expressing appreciation to you for your co-operation and patronage, which has contributed to the growth and stability of the Department.

The Presidency of the Church, realizing the needs of the people, authorized the establishment of the Department in 1913. Since that time it has endeavored to serve the people.

The Burial Clothes Department desires to announce that it has on hand a large and complete stock of temple and burial clothing in a variety of materials. There are suits for men and women, and burial clothing for children, including tailored suits for small boys.

We give prompt and careful attention to mail, telephone and telegraph orders, and prepay postage and express charges.

A Famous Overall Made Better Still!

—NOW THAT

MOUNTAINEER OVERALLS

Are Equipped With

Stop Loss POCKETS

The new, exclusive, patented feature that has aroused the enthusiasm of workmen everywhere. Saves time, saves tools and valuables—and saves temper.

THEY COST YOU NO MORE!

Ask Your Dealer for Mountaineer Overalls and Work Suits Equipped With Stop-Loss Pockets

Manufactured in Salt Lake City by Z. C. M. I. Clothing Factory

Buy At VOGELERS

BULBS

Tulips—Hyacinths
Lilies—Peonies

PLANT NOW

Send in your Mail Orders

Flour—Hay—Grain—Poultry and Dog Supplies

Genuine Uintah Basin HONEY

Telephone Us Wasatch 804
We Deliver

Vogeler Seed Co.

Salt Lake City

"FOR THE ADORNMENT AND PROTECTION OF ALL SURFACES"

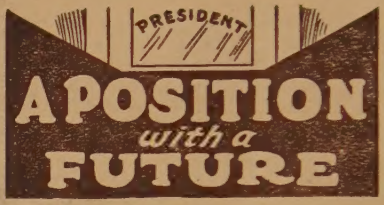
Bennett's

Property Life Insurance

PURE PAINTS VARNISHES ENAMELS

Bennett Glass & Paint Co.
Salt Lake City

When Buying Mention Relief Society Magazine



Graduates of the L. D. S. Business College secure well-paid starting positions, where there is every opportunity for advancement. Many of America's wealthiest men and women began as stenographers, bookkeepers, and office assistants. Our practical business courses place graduates where "the lightning of promotion" is likely to strike. Free catalog contains inspiring examples of rapid promotions. Your name on this ad will bring you a copy promptly.

L. D. S. Business College

SALT LAKE CITY

Name .....

Address .....

When Buying Mention Relief Society Magazine